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MONTHLY

JULY 1946



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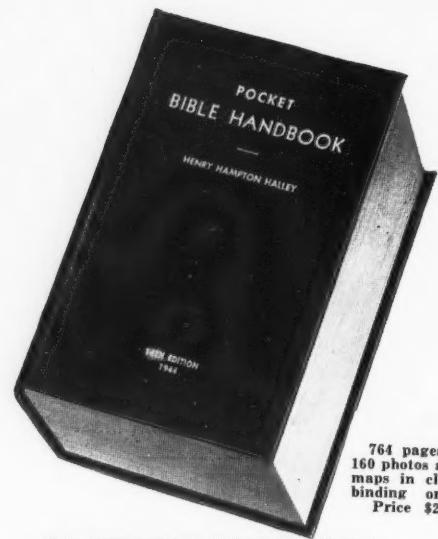
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Editor

HAROLD L. LUNDQUIST
Associate Editor

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Louis C. Williams photo.....Cover

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July, 1946

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July, 19

Editorials

WILL H. HOUGHTON

The Trees of the Summer

Who has not thrilled at the sight of a noble tree, whether it is the redwood of California, the Douglas fir of Oregon, or the stately elm of New England. Nearly every state has its favorite tree and all of them have their points of interest.

If we were ever tempted to idolatry, it would not be to worship a dead idol but a living tree. Trees have character and personality. They manifest the strength of patience and serious persistence. Trees are not quitters, and sometimes overcome obstacles which seem insurmountable.

Poets have made much of tree fancies. Near the top of this poetical list is that splendid poem "Trees," by that Catholic poet-soldier Joyce Kilmer. Close to this, but somewhat less known, is "Into the Woods My Master Went," by the Macon, Ga., poet, Sidney Lanier.

"The trees went forth . . . to anoint a king" (Judg. 9:8) is the way a Bible parable of trees starts. And another writer drew this picture, "All the trees of the field shall clap their hands" (Isa. 55:12).

In the Bible the righteous is more than once compared to trees. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon" (Ps. 92:12); "And he shall be like a tree planted by the rivers of water" (Ps. 1:3).

But the tragedy of the trees is pointedly expressed twice in the book of Acts, "Jesus, whom ye slew and hanged on a tree" (Acts 5:30, 10:39). What a way to treat the designer and maker of all trees! But He consented to it in order that He might assure to us access to the tree of life.

This summer take your Bible and concordance, and out under the trees hear the voice of God—not in the trees but in His Word.

The Victory of the Handicapped

That was a nice little story out of Louisville concerning the eleven-year-old boy who won a "wheelbarrow race." A victim of infantile paralysis, he has been paralyzed from his waist down since he was two years old.

At the track and field meet of his school he and a buddy teamed up for the

wheelbarrow race. The crippled boy became the front wheel while his chum held up his legs and did the running.

Here's to the pluck of this eleven-year-old! But how often we see the handicapped winning out in life's battles—a lame man here, a blind man there.

Many years ago we met that grand preacher, now in heaven, Dr. F. W. Farr. When he as a youth decided he was going to be a preacher his friends pointed out to their friends an impediment in speech which handicapped him. They said he would never make a preacher. He determined otherwise and he set to work to overcome the impediment.

Farr, the youth, would take a dictionary and stand in front of a mirror watching his tongue and forcing his tongue to do his bidding. He finally won out, and the fruit of his struggle was the most extensive vocabulary we have ever known a preacher to possess. He made a stepping stone out of a stumbling stone.

And now for a text, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

This editorial will come to the attention of some young man who was called on to make a terrific contribution to world safety. He has come back from the war with some permanent injury and he is tempted to give up the battle of life. Don't do it. There is a life of usefulness to be lived. With Christ you can overcome any handicap.

Does a person have a right to make practical day by day application of such a text as this? Certainly! While Paul had primarily spiritual conflict in mind, we believe that in every realm Christ will give victory. Many of the things which look so difficult now will become progressively easier as you yield yourself and every problem—even the problem of daily toil—to Christ.

A Boy Said

It was a fourteen-year-old boy who said it. "I've got to stop doing one of two things. Either I must stop saying my prayers, or stop my cussing."

Does this explain why the past ten years of your life has been prayerless or nearly so? You didn't announce your-

self in the matter. You merely quit praying.

Perhaps it wasn't that you actually traded prayer for profanity. It may have been worldliness. And it didn't storm its way in. It crept in.

The whole chain of failure may have started with carelessness in the matter of daily personal devotions. Then you found yourself consenting to things which would once have shocked you. And now you feel the hypocrisy of your position just as the lad did.

How patient is our heavenly Father! He sees all the inconsistencies of our lives, yet He bears with us. And, blessed be His name, He is ready to bestow the kiss of forgiveness and to help us back to the old paths.

On Being Tolerant

It's popular to be tolerant. At least men do lip service to the idea. And in the realm of the political community tolerance is right and proper. Certainly we believe that every man has the right to worship God according to the dictates of his own conscience. Within the framework of the American Constitution there is plenty of room for Jew, Catholic, Protestant, and all the rest to live together and to work together.

But when one enters the realm of religion, tolerance is another matter. In this realm God has spoken. He has revealed Himself and His will in His Word. Here there must be, for the Christian, the acceptance of revealed truth and the rejection of all else.

Sometimes Christians are inclined to be tolerant of slight departures from truth. But error is most dangerous when it is slight. You wouldn't feed a rat straight poison; you'd spread it on cheese. So men spread false doctrine in thin layers.

In the attempt to be tolerant, or at least not to be too narrow, men will say, "There is some truth in all religions." That may be so. A good response was given to that idea by one of the Puritan preachers. We have forgotten who said it, and this is not a verbatim quotation, but he said:

"There's probably some little fragment of truth in every religion of error, because man is so imperfect in all his work he couldn't invent a complete error."

Which all drives us back to the necessity for revelation and should make us see how essential it is to identify ourselves entirely with God's truth without compromise.

The Unions

In this issue we carry an interesting article on labor unions by Rev. Howard Lehn. Not everyone will agree with all of Mr. Lehn's reasoning, though all observers must agree on the tragedy of labor's detachment from the Church.

The article was written and accepted before the recent crucial railroad and coal strikes. The general reasoning of the article is still sound, though we need to add to it these quotations from President Truman:

"The crisis tonight is caused by a group of men within our own country who place

their private interests above the welfare of the nation . . . I am a friend of labor. You men of labor who are familiar with my record in the United States Senate know that I have been a consistent advocate of the rights of labor and of the improvement of labor's position. . . .

"But in any conflict that arises between one particular group, no matter who they may be, and the country as a whole, the welfare of the country must come first. It is inconceivable that in our democracy any two men should be placed in a position where they can completely stifle our economy and ultimately destroy our country. The government is challenged as seldom before in our history. . . .

"As President of the United States I am the representative of 140,000,000 people, and I cannot stand idly by while they are being caused to suffer by reason of the action of these two men."

Labor is probably not always right nor always wrong. It has been abused in other days, and it should not occasion surprise that in its day of power it should take advantage of its new power. Let us not overlook the real point of Mr. Lehn's article, that the men of organized labor need the simple gospel of a crucified living Saviour.

Twenty Years

The month of July brings the twentieth anniversary of station WMBI, "the radio voice of Moody Bible Institute." On another page you will find an interesting article, "Twenty Years on the Air," by Wendell P. Loveless, who has been with the station all through this period.

How we thank God for the vision of such men as Henry P. and H. Coleman Crowell, and Dr. James M. Gray, as well as for the pioneering patience of Mr. Loveless and his associates. Nowadays there are books on radio and schools of broadcasting. Those men got into it the hard way. Trial and error was their system, but they persevered and we now rejoice in twenty years of blessing and usefulness.

Now the Radio Department includes an FM station and a projected transcription library. Like other divisions of the work at the Institute the horizon is constantly being extended.

Will you not pray with us for "the stations dedicated wholly to the service of our Lord and Saviour Jesus Christ."

Clean Youth

In a day of moral filth it is refreshing to read this newspaper clipping. It was printed as a letter to the newspaper and signed. It means we are always under observation and we hope it will cause you to pray that Moody Bible Institute may in increasing measure live up to its responsibilities.

The clipping is from the *Chicago Daily News* and is headed, "Pure, Simple, Clean":

"If anyone in Chicago would like to find out how to live a pure, simple and clean life, I would advise him to visit once in a while the Moody Bible Institute and watch how the students live and how simple and clean they are. I wonder if it would not be a good idea for our college

and university professors to use that kind of simple life as training and as an example for good behavior and good manners."

And here's something in similar vein. Evidently the Chicago post office holds an opinion of its own. Recently it handled a letter addressed to "The Door of Hope, Chicago." Someone at the post office had written across the envelope, "Try WMBI." Thank God for the testimony of this radio station and that to some it has literally been a door of hope.

The Ideal Word

We quote the following from "The Parting Words of Adolph Monod," a great French Protestant pastor who was ill for two or three years and ministered the Word from his sickbed.

"What then is Holy Scripture? Man will never be able to explain how it has been formed. Particularly how the Spirit of God combined with the spirit of man to make of it at once a divine work, lofty as the heavens, at the same time that it is entirely human and very near us all. . . . This is no less difficult to explain than the union of the divine and human nature in the person of our Lord Jesus Christ . . . and both are called the Word of God.

"There is one feature of the Holy Scriptures which of itself is sufficient to prove them to be the Word of God. I mean that everything found there is ideal. They contain nothing but the absolute and the perfect. Holy Scripture never calls us to a certain measure of holiness by a certain measure of faith, for degree or measure of any sort is contrary to the instinct of the Bible."

The Word and Faith

The present-day attitude toward the Bible is responsible for many things. Bible ignorance means spiritual indifference and is responsible for the growth of the cult of the natural, as well as the spread of materialism with its philosophy of "eat and drink for tomorrow we die."

The fact is when the Bible is a closed book men do not know God or themselves.

One of the Bible's definite and foundational declarations is, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It should be no harder to understand faith is needed to take in the Bible than that taste is needed for the appreciation of the arts.

Did you ever go to a symphony concert? Perhaps you discovered there are two kinds of people who attend concerts and recitals. Some go because their social standing demands attendance. Others go because they like it. Some have musical "taste"; the others lack it.

Just as taste admits a man to the realm of music or art or literature, so faith admits a man to spiritual realms.

Let us carry our parallel farther. Taste can be cultivated. The art of the ancient Egyptian or the primitive American Indian is one thing; the art of the modern gallery and museum is something else.

Is it too much to say that there is at least the possibility of faith in every man? "If any man willeth to do his will, he shall know of the teaching" (John

7:17, R.V.). But the Bible is the means of the cultivation of faith to salvation and beyond. Let's quote again, "Faith cometh by hearing, and hearing by the word of God."

Hence how important is the reading of this Word. And how impossible for anyone who ignores or denies this Book to find true faith.

Europe Starving

The food situation throughout the world (apart from the Americas) is very critical. The *London Illustrated News* carries in picture form the allowance of food per person in the British Isles. How would you like to have to live on about twenty-three cents' worth of meat and three ounces of bacon, three ounces of cheese and two ounces of butter? This is the weekly allowance in Great Britain. In some sections of Europe and Asia it is much less than that.

It is time we in America stopped wasting food and took seriously our humane responsibilities toward the women and children of Great Britain, Western Europe, and the Far East.

There is an Emergency Food Collection on behalf of UNRRA now on. Both gifts of money and food canned in tin are sought. You will find a committee in your community, or you can contact the general office, Emergency Food Collection, 100 Maiden Lane, New York 7, N.Y.

President Truman expresses the need and his confidence in America, when he says, "Surely we will not ignore the cry of hungry children. Surely we will not turn our backs on the millions of human beings begging for just a crust of bread."

Future of Moody Monthly

No doubt you have been following the MONTHLY with new interest during the past few months. You have enjoyed the new Youth Supplement and you have noticed the timeliness of some articles. For instance, next month we are to carry an article on "The Christian View of Race," by George H. Horner, of Wheaton College.

The problem of race is one of the very problems facing the nations today, sharing the spotlight with the labor-management discussion. This latter question is dealt with in the present issue. It is our purpose to bring you through these columns material for spiritual growth and for Bible study. But in addition we would like to face up to some of the practical problems disturbing our world.

We are glad to report an increase in paper, so we hope to go on improving appearance and content. Your part is to introduce the MONTHLY to your friends and keep your own subscription paid up. Eight months for a dollar is the introductory rate. Put your pastor and church officers on our list. It will be good for them and for the church.

Dr. Alexander Maclaren tells that he once heard of a man of very shady character, but who was sound on the atonement. "What," he asks, "is the use of being sound on the atonement if the atonement does not make you sound?"—*The Sunday School Times*.

Moody Monthly

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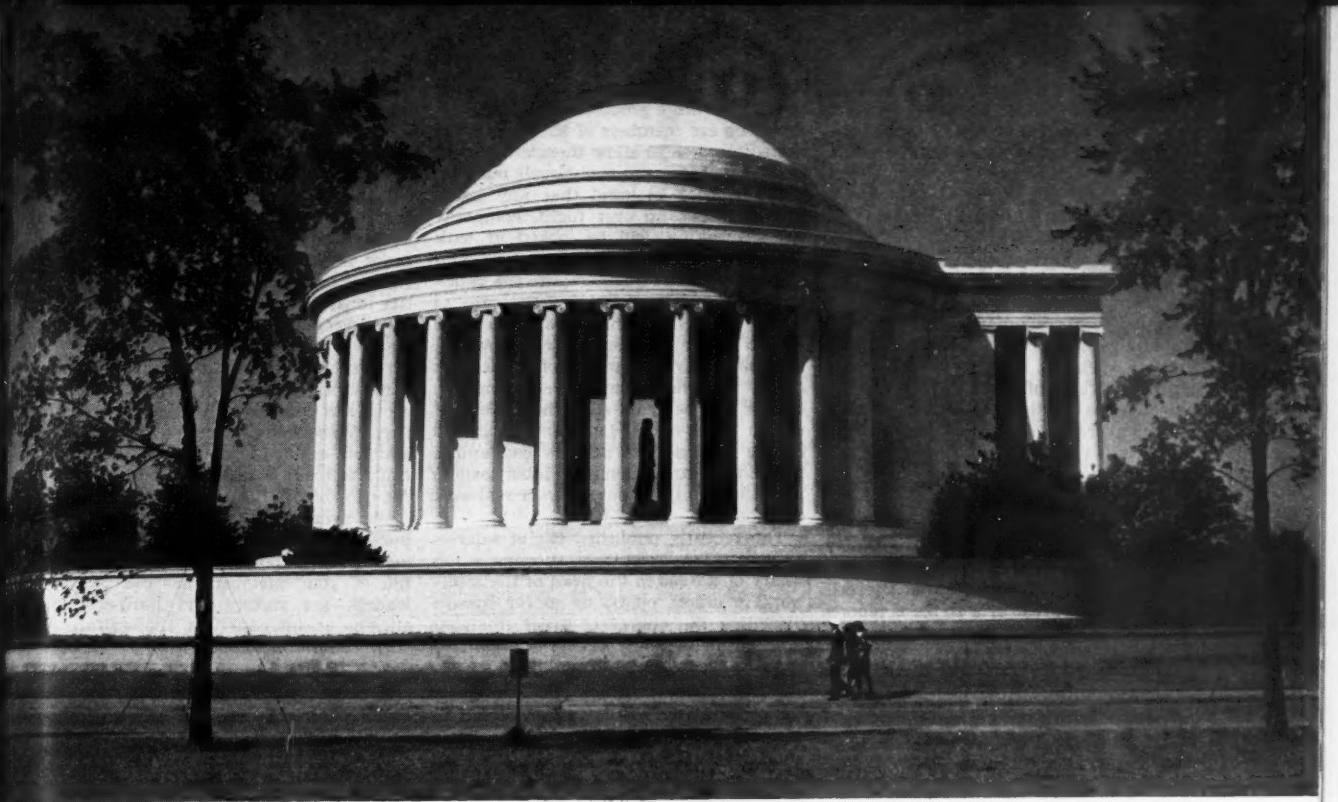
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Thomas-Jefferson Memorial, Washington, D.C., a tribute to the author of the Declaration of Independence and the third President of the United States. Galloway photo.

The Gospel and Labor Unions

By Rev. Howard Lehn

ALARGE PROPORTION of American wage earners are members of labor unions. Union membership has grown from 2,500,000 to approximately 16,000,000 in slightly more than a decade. Since the average member represents a household of two, three or more, perhaps 50,000,000 to 60,000,000 American people are directly or indirectly connected with organized labor.

The organized labor group thus constitutes a very large proportion of our church constituency, as well as our potential field of evangelism. The attitude of the Church and its leaders toward organized labor is certain to definitely effect our ministry to this group.

THE ROMAN CATHOLIC CHURCH is cultivating cordial relations with organized labor, and in some industrial areas is fostering these relations by means of labor seminars.

Are the Protestant churches keeping pace in this matter? One fears that, in many cases at least, they are not. I have talked with many ministers and church

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July, 1946

leaders, and in most instances have found either a total paucity of understanding of the labor problem, or a strong antagonism toward anything that pertains to organized labor. We are fully sympathetic with the inability of the Christian leader to keep fully informed in all fields, but we fear that a failure to appreciate this large group of citizens and their problems is contributing to a rift between organized labor and the Church.

Church leaders are alarmed at the small number of working men in the average congregation, even in industrial centers. Perhaps we might take a step toward remedying the situation by re-thinking our attitude toward organized labor, free from prejudice or bias.

First of all, there is no intention in this article of making a case for one economic group against another. I am neither pro-labor nor pro-capital. I am not unmindful of the problems of management in trying to operate efficiently and profitably in spite of meddlesome regulations, shortages of materials, increasing costs, to say nothing of labor troubles. But a fair hearing should be given to the interests and claims of each group.

Further, the task of the Church is not primarily to be a "judge or a divider"

between people. Our first task is the building of a spiritual kingdom, eternal in the heavens. But the Word of God is far from silent on problems of social and economic justice, nor should we entirely ignore fundamental problems of our everyday walk of life.

WHAT ARE THE FACTS? Does labor have a legitimate right to organize, bargain collectively and in some instances even strike to attain better working conditions or higher wages? Are labor unions dominated by racketeers or communists? What should be the church's attitude toward organized labor? What message does the Church have to the individual in the labor union?

My ministry began a few years ago in a city with a large labor population—a military center with a number of large defense plants. I had a strong antilabor union attitude. But a close study of the labor union, its methods and its contribution to the working man caused a complete revision of attitude.

Was the available supply of houses inadequate? It was the labor union which went to bat for adequate homes for the working man and his family—with re-

sults. Were cafeterias needed at industrial plants to enable workers to obtain nourishing food? Largely through the efforts of the union these were secured. To the best of my knowledge there was only one strike in this city of a third of a million—a strike of transit workers for a few hours.

Does labor have a right to organize? If we concede the right of other groups, the manufacturer and the farmers for example, to form organizations to deal unitedly with the common problems confronting them, in fairness we must recognize the right of labor to organize for collective bargaining. In no other way can the average working man speak with any weight regarding his problems.

MUCH AS WE MAY DEPLORE the strike, we must remember that the threat of a strike is labor's only weapon. When negotiations fail to bring about the desired end, the threat of a strike is labor's only means of bringing pressure to bear upon the employer. Perhaps the only other alternative would be government regulation. Recognizing the right of the government to step in when a public utility, such as the railroads or telephones faces a tieup, in the ordinary dispute even the threat of a strike is preferable to further bureaucratic control of our economic system.

As Christian leaders let us beware of sudden or surface opinions regarding strikes. As President Truman has pointed out, it is the one group on strike that gains the publicity, while many other groups in the same industry calmly go about their duties and naturally receive little or no notice. Many of our labor disputes were settled quietly and amicably with no loss of production. Newspapers have often carried glaring headlines of impending strikes—strikes which never materialized. Let us seek the true evaluation of the facts before making an explosive outburst.

In the darkest hours of reconversion, when the headlines would lead us to believe that our economic system was stalled on dead center, in reality it was only missing on one or two cylinders.

ARE LABOR UNIONS DOMINATED by racketeers? I recently heard a labor official say, "Sure, there have been racketeers in labor. Some of these have been put in jail. There are still some who ought to be sent to keep them company." He went on to point out that the number of dishonest men in the unions are few in comparison with the number of sincere men. "Every profession," he said, "has its dishonest men. Should we condemn the group because of a few renegades in the lot?" Again, it is the proved scoundrel who gains the publicity, not the many hard-working leaders who have the interest of the worker and the community at heart.

Personal contacts with labor leaders have been limited. But a few intimate contacts have shown me that the labor leader is a fine citizen who not only works hard for his constituents, but in many in-

stances is active in community affairs. Surely, the large group of American citizens who are members of the unions are not so blind as to allow themselves to be blinded by racketeers in a wholesale manner.

Let us bear in mind that any group which springs up over night, comparatively speaking, will be looked at with covetous eyes by the unscrupulous, and many will attach themselves to the bandwagon. Naturally, such was the case as labor unions mushroomed over the United States. Proportionately, however, they are only a few unworthy leaders many of whom have been removed. Others will be removed as labor continues to clean house. Let's not be always calling attention to the few bad apples in the box. To condemn all labor leaders is not only unjust, but shows a real lack of thought.

The recently published list of salaries paid to C.I.O. executives, showing a top salary of \$20,000 to the head of the steelworkers union, ought to go far toward dispelling the charge of great financial profiteering by a few leaders of organized labor. These salaries are all modest in comparison with those received by business executives.

AS TO THE OFT-HURLED CHARGE of "communist," I have not seen that borne out by observation, nor does common sense make me inclined to take it seriously. Of the many laborers I know I can recall but one or two who have ever indicated any desire of going over even partially to the Russian system of economics. Like all Americans, they say, let Russia have her system if she wants it, but let us keep ours. We are too well satisfied with it to give it up.

The testimony of history has shown, too, that it is hard to make communists out of satisfied people. How can one hope to make communists out of people by securing for them a higher standard of living. If he were to endeavor to gain advocates of Communism, he would work with the unemployed or extremely low-paid group who have little to lose economically anyhow. But to take a man and enable him to earn a fair living, to own a home and an automobile and have a bank account, and your chances of making him over into a communist are practically nil. Any communist ought to know better than to do that. If labor leaders wanted to make communists out of Americans, they are certainly sawing off the limb on which they are sitting. The whole situation is ridiculous. Test it out in the crucible of your own thinking.

WHAT SHOULD BE THE ATTITUDE of the Church toward the union? It should be impartial, as it is toward other economic groups. We must not place halos on the heads of one group and horns on the heads of another. If we must distribute them, we will do it impartially to both groups, and in any large group of citizens you may be sure you will find some deserving of bouquets and some for whom a brick might be more appropriate. We must treat all with

equal fairness, and try to be neither pro-labor nor pro-capital.

To organized labor we would say, We recognize your right to organize, and wisdom in so doing. We accept the principle of collective bargaining. We deplore the loss and inconvenience suffered by management, labor and the public in times of strike, but recognize that the right of collective bargaining to be effective must carry with it the right to strike.

We recognize the contribution you have made to the American worker and in turn to the entire nation. Your labor organization has not been perfect, but every group has had and still has its shortcomings. We believe that under a far-sighted and fair-minded leadership you can continue to make a real contribution to the America of the future.

We sympathize with your efforts to purge your ranks of any undesirable elements, always realizing that the rank and file of your membership—and of your leaders—are sincere and hard-working citizens as interested in the welfare of their community as anyone. We encourage you to be fair in your dealings and considerate of your employers and of the public.

The Church wishes to work impartially with all for their spiritual well-being and the furtherance of the gospel of Jesus Christ. The Church needs the laboring man; the laboring man needs the Church.

TO THE INDIVIDUAL in organized labor the Church has a message, the simple gospel of Christ.

First of all, remember the words of Deuteronomy 8:18, "It is [God] that giveth thee power to get wealth." Irrespective of what the union may gain for you, remember that all you shall ever have comes from the hand of God. We are all recipients of His bounties. Are you showing your gratitude to God for His mercies?

Secondly, bear in mind that you are a steward. Privilege carries with it a corresponding responsibility. Daniel Webster once said that the most solemn thought of his life was the realization of his accountability to God. Are you fulfilling this responsibility by using a portion

[Continued on page 677]



The Broken Flagstaff

BY VASSAR MILLER

My flesh was kneeling; yet my spirit bore aloft

The blatant banner of its bitterness and pride

And would not dip the flag to God, but scoffed.

My fear-crushed body cried

Against the rash insurgent, lest God's justice pluck

The colors from its grasp. But His compassion spoke

And bade my spirit turn. The flagstaff struck

Against the cross—and broke.

Moody Monthly

Prehistoric Facts

By REV. WIL R. JOHNSON, D.D.

AND THE LORD said unto Moses, "Write thou these words" (Exod. 34:27).

That command marked the beginning of the making of the Scriptures, in all probability. Of course we know that it had to do, primarily, with the written record of the law as it was received in detail by Moses on Sinai. But it is very unlikely that any part of the Word of God was in concrete form before this fateful day, and very probable that this commission marked the commencement of the most remarkable book the world knows anything about—the Book of books, the Bible.

THE BIBLE has ever been the most interesting book in the world. This is because it deals with issues which are vital to humanity, in the physical and mental spheres as well as the spiritual.

The Bible still is the most interesting of all books. No modern best seller can remotely compare with it. Printing presses and publishing houses cannot keep pace with the demand for it. This interest has been greatly intensified by the

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global war, as is true always in times of stress. When the sun shines and the path before us is smooth, when peace and prosperity prevail, the human tendency is to be self-sufficient and satisfied. But when crises arise far beyond our power to handle, we instinctively turn to God and the Word of His truth.

Millions are reading the Scriptures as never before, and other millions are turning to these sacred pages for the first time. Yet they are not enough! Even in Christian lands—perhaps we should say, especially in Christian lands—half the people do not know what is here written. It would not be an exaggeration to say that the majority of us who claim to be Americans are woefully ignorant of what God has said. There is room for the development of interest in Bible reading far beyond anything yet known.

Interest, sooner or later, begets investigation. If our interest is intelligent, if we think as we read, inevitably the time will come when we shall say, We believe, but why do we believe? Can we give a reason for the faith that is in us?

At once the question arises, Will the Bible bear investigation? Can it stand up under the battering of critical ex-

amination? If it cannot, then it is not worthy of our confidence and trust.

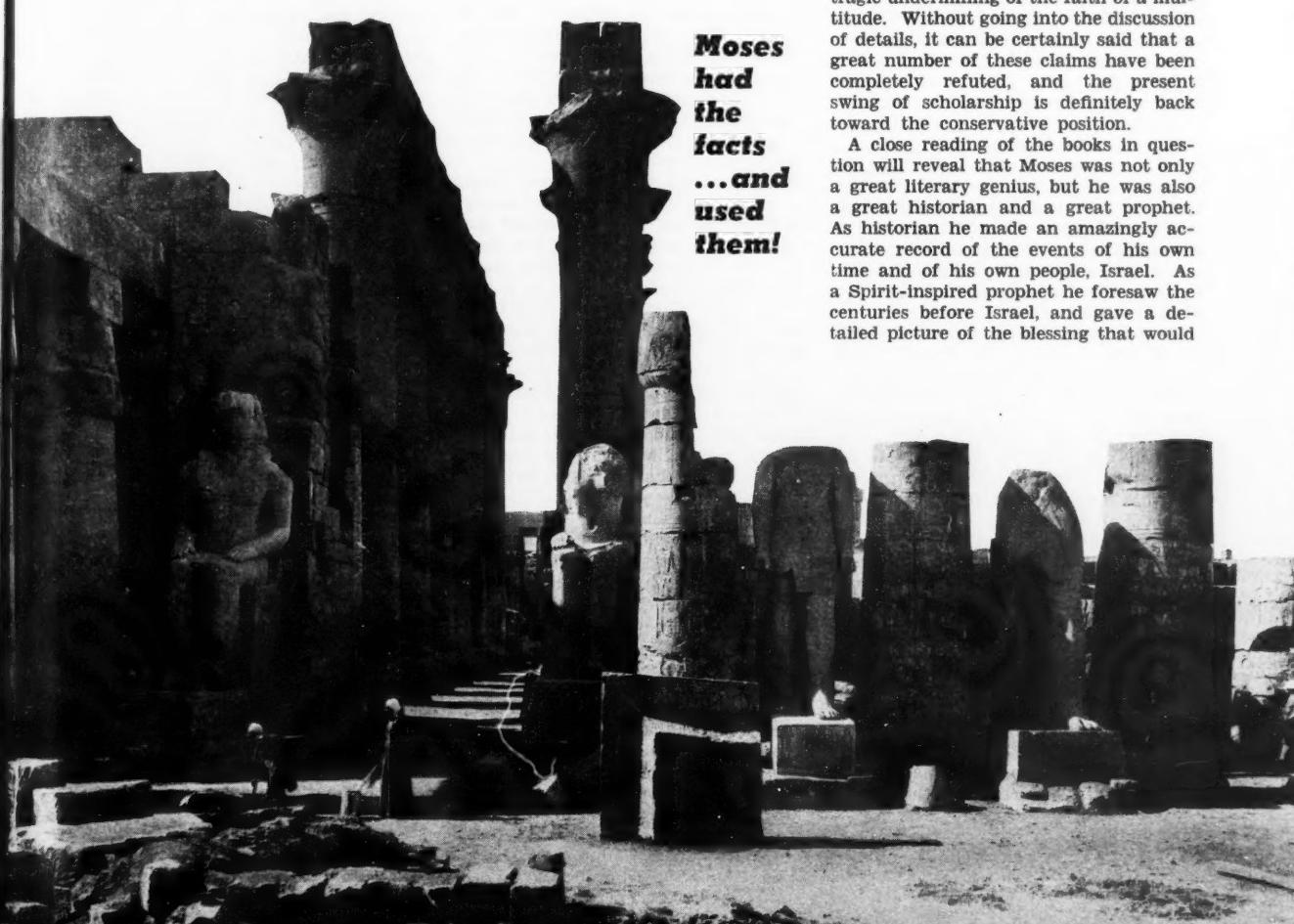
The most bitterly assailed portion of the Word, in times past, is that known as the Pentateuch, the first five books of the Old Testament. It is generally called the Book of the Law, or the writings or books of Moses. Genesis, especially, has been a point of continuous and violent attack. One good reason for this assault is the strategic importance of this section of Holy Writ. Here is the foundation of all that follows. "If the foundations be destroyed, what shall the righteous do?" They have nothing upon which to build their faith.

THE MOSAIC AUTHORSHIP of the Pentateuch, Genesis to Deuteronomy, has been much questioned and strongly disputed in modern days.

This authorship has been traditionally accepted from very ancient times. Indeed it has not been challenged until recent years, when the so-called higher scholarship of Germany led the world into an era of destructive criticism which has today influenced the whole of Christendom. Many and sensational have been the claims and charges made by the champions of this movement to the tragic undermining of the faith of a multitude. Without going into the discussion of details, it can be certainly said that a great number of these claims have been completely refuted, and the present swing of scholarship is definitely back toward the conservative position.

A close reading of the books in question will reveal that Moses was not only a great literary genius, but he was also a great historian and a great prophet. As historian he made an amazingly accurate record of the events of his own time and of his own people, Israel. As a Spirit-inspired prophet he foresaw the centuries before Israel, and gave a detailed picture of the blessing that would

**Moses
had
the
facts
...and
used
them!**



follow her obedience to the law of God, and the cursing that would inevitably follow rebellion.

The unfolding of the ages, even down to this present day, has borne eloquent testimony to the truth of that prophecy, as it has been marvelously fulfilled to the very letter. This alone is sufficient to warrant the statement that among all the biblical writers there is none greater, or his contributions more important, than Moses.

In one respect however, he stands alone. At least twenty-five hundred years cover the interim between Adam and Moses, not to speak of endless ages prior to Adam. So far as we know, there is no written history of the earlier centuries of this period. Yet with quiet authority Moses proceeds to declare the fact of the original creation, and the procedure and history of the reconstruction period which is covered by the six days that follow in the first chapter of Genesis. Then there is given in majestic outline the record of events as they sweep across some two thousand years before Abraham. This is a priceless presentation of prehistoric data concerning events from the beginning of time, and about which there was no authentic written record.

This produces an unusual problem. How could Moses write with authority concerning things that happened many centuries before he was born? Yet it is not beyond a reasonable solution. Of course, the heart of faith finds no difficulty in the question. If Moses could write prophetically of the God-unveiled future, which he so wonderfully did, why could he not write historically of a God-unveiled past? There were, however, certain reservoirs of information available to Moses which are too often overlooked, and of which we may be sure he made use to the utmost of their capacity.

MOSAIC INFORMATION was more voluminous, in all probability, than we can well imagine, considering the terrific losses of such treasures which the world has suffered in disasters of the past, such as the burning of the library of Alexandria.

Ancient writings were many and varied at the time of Moses. We know that the leading nations of that period had attained a high standard of civilization and culture.

A few years ago, destructive critics had a stock argument against the Mosaic authorship of the Pentateuch, to the effect that the art of writing had not been invented in Moses' day. But the spade of the archaeologist revealed that not only did Babylon, Egypt and other nations know how to write, but they had left to posterity vast records written on papyrus, fragments of which still remain, and had furthermore inscribed much information of historic value on imperishable rock. Much of this, such as the famous Code of Righteousness of Hammurabi, dates back to four hundred years and more before Moses.

In the days of the great emancipator, Egypt was the very center of the world's

culture, and we read that part of his training as son of Pharaoh's daughter was to become "learned in all the wisdom of the Egyptians." We can be very sure that no significant item of this vast store of historical literature escaped his notice, and was carefully laid by for future reference and Spirit-led use. For this we must be forever grateful.

Tradition has always counted for much in human affairs. From time immemorial it has held a great place in biblical history. Our Lord and His disciples spoke often of "the traditions of the elders," which in their day had assumed a place of unwarranted authority. Tradition has been defined as the transmission of knowledge from generation to generation by means of stories, beliefs and usages. This was, as far as we know, the only method of handing down information for a good many centuries of the early ages of human existence.

In that connection there are two seemingly very dry, but in reality tremendously interesting, chapters in the book of Genesis, to which attention could well be directed at this point. Chapters five and eleven contain genealogical tables which in general can be summed up in an oft repeated sentence or two: "And Adam lived one hundred and thirty years, and begat . . . Seth . . . and all the days that Adam lived were nine hundred and thirty years; and he died." With scarcely a change except in the names and number of years, this goes on verse after verse in both chapters. We cannot help but wonder why.

Surely the divine Author of the record had a purpose in view. While making all due allowance for "missing links" of information, this seems to be well established: here we have a bridge of personalities spanning the unrecorded centuries from the first man to a very well-known character—from Adam to Abraham. If this is so, then we have a source of traditional information of the greatest possible significance.

Adam was 622 years old when Enoch was born, and 687 when Methuselah saw the light. Enoch was a Spirit-led man of God, and a prophet of pending doom. He gave his son a prophetic name. "Methuselah" means, "When he is dead it shall be sent." Methuselah lived longer than anyone else, suggesting the long-suffering of God, and the Flood came the year he died. Lamech, Noah's father, was about sixty when Adam came to his end. Adam must have known Noah's father and grandfather intimately. When Noah was born all the antediluvian patriarchs were living but Adam and Seth.

Follow this line of investigation through the eleventh chapter and we discover the startling fact that none of the postdiluvian patriarchs were dead when Abram was born. Noah lived sixty years after "the father of his people" began his earthly career. Shem actually outlived Abram about thirty-five years. Jacob was some threescore years when Shem passed on to be with his fathers. Thus tradition came in unbroken sequence from Adam to Noah, to Shem, to Isaac, and thence to Jacob and his sons, and to Moses.

THE DEEP SIGNIFICANCE OF

these details is at once apparent when we remember that from Adam to Abraham, at least, the form of life was patriarchal. Until a generation or two before Abraham the whole human race was a unit, which was broken up into nations at Babel. For more than two thousand years all humankind was one great family in which the patriarchs were held in greatest veneration, and from whom the historical data of the past were handed down to their children and their children's children.

When we remember that in this list there were at least four men who knew God intimately, Adam, Enoch, Methuselah and Noah, with Shem and Abraham in the latter list—men who were Spirit-filled and Spirit-led—we are assured that the record was kept pure and free of error, as the great facts concerning the creation and fall and other vital incidents were recited again and again to wondering listeners.

Who hasn't sat by the hour—especially in the days before the radio and automobile stole the privilege from us to a very considerable extent—and listened with enchantment to the stories of the past as told by our grandparents, which they had in turn received from their grandparents? How thrilling the long, cold winter evenings were as we gathered around a great fire in the living room! To this day, among primitive tribes, this is an art honored above almost all else, and the story teller is listened to intently as the past is recounted more or less accurately, no doubt colored by the imagination of the reciter.

Without question such a process of handing down information was practiced on a grand scale in the centuries before the Deluge and those which immediately followed. The seven generations before the great judgment had every opportunity to learn the facts from the lips of the first man himself. And Adam had scarcely grown cold in his grave when Noah was born into a world familiar with all this amazing data. Noah and Abram were contemporaries for almost sixty years. We know that, by this time at least, the art of writing had become in general use, and we can well believe that Abraham, if not others (indeed we know of others from old Babylonian records), took occasion to put these great traditions into concrete form. That this information, in all its striking fullness, was available to Moses we cannot for a moment doubt.

A feature of striking interest in the annals of ancient history is the extreme longevity of the various characters. Of the ten antediluvian patriarchs, only three are credited with less than nine hundred years. The ages of the post-diluvian men do not nearly approach this figure, and gradually decrease until Jacob died a comparatively young man. This fact was apparently very vividly in his mind when he was presented to Pharaoh, and confessed "few and evil have the days of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

[Continued on page 705]



"There Is None Else"

By T. O. Chisholm

There is none else.—Isaiah 45:18, 22

There is none other name.—Acts 14:12

Not in any earthly prospect,
Howsoever fair it be;
Not in what your hands are holding,
Not in what your eyes can see—
Faith demands a surer footing
Than such fleeting things afford;
Faith can find it in no other
Save in Jesus Christ, the Lord.

Plans that promise rich fruition,
Hopes as rosy as the dawn,
Dreams of fancied good awaiting—
None are safe to build upon.
Even friends the dearest, truest,
Too may fail, for lack of pow'r
To provide the needed succor
In some dark and crucial hour.

Vain are all the world's proposals,
Systems, creeds, philosophies,
Fleshy struggles and endeavors—
Futile, worthless, all of these;
They are only sheer illusions,
Arts of Satan to deceive;
Only One in earth or heaven
Sin's distempers can relieve.

Only One, and He "the Highest,"
God's exalted, mighty Son,
Of your confidence is worthy—
Trust in Him, in Him alone!
Things of time and sense will vanish;
Nothing here for long abides,
"Rock of Ages," He remaineth,
And "there is none else" besides.

White Sands in New Mexico. Henle photo.

THE ONE SENTENCE which makes up these first four verses of Hebrews serves as an introduction to all that is to follow in the Epistle to the Hebrews. We may liken it to a foundation which is laid to support all the arguments and exhortations which are to follow. It has been likened by another to the portico of an august temple, its weighty clauses being a row of stately ornamental pillars supporting the roof.

But whatever might be our view of it, we must agree that almost everything found in the epistle is contained here in germ. Here is the entire drift of the whole book of Hebrews, a condensed summary of the whole argument. If one does not grasp the meaning of the first few verses of the epistle, little else will be understood of the remainder of the book.



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One cannot help being impressed with the profound fact of the existence of God being stated in the opening words. There is no attempt to argue this truth, just simply and grandly, like Genesis 1:1 and John 1:1, "God!" The more we ponder this, the more clearly we will see why the writer should omit any reference to his own identity. He announces at once the theme of his subject and plunges into its heart without a moment's delay.

Two prominent thoughts are within these verses: first, the embodiment of an inspired revelation; and second, the evidence of Christ's superiority.

THE EMBODIMENT OF AN INSPIRED REVELATION is found in verse 1: "God, who at sundry times and in divers manners spake in time past unto the

Message delivered at Founder's Week Conference, Chicago, February, 1946.

The Revelation in S

Hebrews 1:1-4

By Rev. Peter Hoogendam

fathers by the prophets, hath in these last days spoken unto us by his Son."

"God hath spoken!" How awful this truth, yet how blessed, and how confidently the writer assumes it! We have a revelation from God, and a revelation of God. See how this thought is developed.

The Old Testament revelation is characterized here.

It was ancient; "of old time" in the Revised Version (cf. Acts 3:21); "since the world began" (cf. also Luke 1:70).

It was given in the prophets, that is, in and through their personality (cf. II Sam. 23:2; II Cor. 13:3).

It was multiform, in "divers manners." In various forms, or by various methods, the moral law spoke to the conscience directly and the ceremonial law indirectly, saying, "Be ye holy." The numerous visions and dark speeches (Num. 12:6, 8) of prophecy, and the more explicit teaching of the Psalms, were some of the ways in which God spoke to men in time past.

It was fragmentary; in "sundry times," or "divers portions." The revelations of God's mind and will, which were made through the prophets from Moses down to Malachi, were limited and partial, presenting the "manifold wisdom of God" (Eph. 3:10) in fragments.

It was unto the fathers (cf. John 7:22; Acts 13:32, etc.)

The epistle thus opens by declaring the divine authority and inspiration of the Old Testament Scriptures. These Scriptures were not written by men who were merely holy and gifted, but God spoke in these prophets, and therefore their writings are a divine revelation.

To read through the Old Testament with this before our hearts and minds is necessary; and if we do so we will find God speaking in many different ways. For instance, in Genesis God speaks through persons; in Exodus, through events; in Leviticus, through things; in Numbers, through places; in Deuteronomy, through laws.

THEN WE SEE THE NEW TESTAMENT REVELATION CONTRASTED.

This is recent and final; "in these last days," or "at the end of these days." That would mean the end of the Jewish dispensation. The legal period of Judaism was not formally brought to an end so long as the Levitical priesthood and Temple continued to exist. When Christ cried from the cross, "It is finished," the period of Judaism was over and the day of grace

was ushered in. After centuries, during which the voice of prophecy was silent and the "night of legalism" prevailed, God spoke again; and this age in which we live, while darkness itself to the world, yet regarding the revelation of God and His Christ it is as clear as day!

This is given in a Son. The absence of the article here gives it the meaning that there is One standing to God in the relation of Son who has given a revelation which is perfect in character. A Son dwelling in the bosom of the Father and having access to His inmost thoughts is fit to be the perfect expositor of God's mind.

This is simple and clear. No ordinances; no dreams; no visions; no Urim; no sacrifices. It is a voice that we hear! Ever since He went up there to speak for us to God, He has been speaking to us in Him.

This is complete and perfect. It is the implicit argument of the Scriptures that "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18); and that means that the Son must be the last speaker for no more remains to be said.

This is unto us, that is, those who hear His voice (cf. Heb. 12:25). If we sum up thus far we have

Two Persons—God and Son
Two periods—past and present
Two principals—fathers and us
Two particulars—fragmentary and finally

"God hath spoken!" Yes, He has spoken primarily in creation. But the writer of this epistle is silent about the revelations of God in nature and conscience. For after all, we are sinful creatures, and we have lost the key to the language of creation and of our own moral nature. We know that God does speak through them, but we do not know what He says, because to us the universe is a huge hieroglyphic which we cannot decipher.

Yes, He has spoken specifically in revelation. The whole of the Old Testament was a revelation of God, but we have pointed out that even that lamp of prophecy, shining as it did in a dark place, was defective in two respects: God spoke in divers portions, that is, the revelation was broken and fragmentary; and again He spoke in divers manners, that is, the separate portions were not of the same kind.

Yes, He has spoken personally in manifestation in the person of His Son! If God

a Son

God speaks in both
the written and the
living Word. Listen!

speaks to the reason in creation, and speaks to the conscience in revelation, then He speaks to the heart in manifestation.

Christ, then, is the embodiment of an inspired revelation, and the implication behind this is that He is the only speaker of the new era. As another has said, "Apostles and apostolic men sinking into the subordinate position of witnesses, confirmers of what they had seen and heard of the Son, echoes of His voice, commanders of His teaching to the world."

LE^T US NOW LOOK at the evidence of Christ's superiority in verses 2-4. "Whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

As soon as he speaks of the Son, the writer bursts into a glowing description of His glories. Here we see His glory in relation to God.

He is the Son of God (v. 2). Christ, by His identity of nature with the Father, is qualified to be a perfect exegete of the Father's will (cf. Matt. 11:27; John 1:18; 14:10). There are nine references to Christ as the Son in this epistle (cf. Heb. 1:2; 1:5; 1:8; 3:6; 4:14; 5:8; 6:6; 7:28; 10:29).

He is the manifestation of God, "the brightness of his glory." The "effulgence" means issuing from the Father's glory, as light from light. This glory is the uncreated glory in which the Godhead has its eternal self-manifestation. Note the expression "being." This denotes His essential nature, irrespective of time (see Phil. 2:6; and also Col. 1:14-17).

He is the counterpart of God, "the express image of his person." Christ is the exact impress of His substance, the idea being that what God was up there, Christ was down here, for that which was manifest in the Son corresponds to that which was invisible in God. Christ was the visible representation of the invisible God (Col. 1:15).



Hamilton, Ontario, celebrates its hundredth anniversary this month. Philpott Tabernacle where Mr. Hoogendam is pastor.



When these three thoughts are taken together they are beautiful. (1) He is the *Son of God* from all eternity; He is essentially God. (2) The *outshining of His glory* points at His beginning to come forth from His Father's presence. (3) And the *express image of His person* views Him as having come right down as the sunbeam into the moat.

H IS GLORY IN RELATION TO THE UNIVERSE now appears.

He is its Creator, "by whom also he made the worlds." More correctly, "the ages," or periods of time, the same as in Hebrews 11:3. This refers not so much to the work of actual creation, as we have it in John 1:2, as it does to the world as developed in time. Christ has created the various dispensations through which the created world has passed, is passing now, and will yet pass.

He is its Sustainer, "upholding all things." All these statements are so closely connected. If the Son is the effulgence of God's glory and the express image of His essence, He is not a creature; He is the Creator! If this is His relation to God, it determines His relation to the universe. This is John's teaching in his Gospel (1:1, 2); and it is Paul's teaching in Colossians 1:16, 17. It is as Creator and Sustainer that He reveals God. Note what it says, He upholds all things "by the word of his power." The Personal Word upholds the universe by the power of His spoken Word, for that spoken Word is the continuous utterance of His will.

He is its Possessor; He is "heir of all things." We must read this in the light of the cross, for it is that glory which was to follow His sufferings. He inherits

all things, and we are joint heirs with Him. For the present the devil is the god of this world, and the whole world lieth in the wicked one, but the time of dominion and lordship for the appointed Heir will come, and when He reigns in glory His people will reign with Him.

Someone has suggested how Christ is associated with the history of the human race:

- (1) He is *before* all history: "the express image of his person."
- (2) He is *the end* of all history: "heir of all things."
- (3) He is *the beginning* of all history: "by whom also he made the ages."
- (4) He is *throughout* all history: "upholding all things."

To be concluded in the next issue.

"Jesus came and touched them, and said, Arise, and be not afraid." It was the old familiar touch, the same touch that they had felt so often before. Who shall say that when talking with them His hand had not rested upon them; or walking with them His hand had not arrested them and stayed them for a moment while He spoke to them? The old touch, the human touch of the Son of Man, a man among them once again, just as they had known Him. It was the old familiar voice, the same Jesus, "Jesus only." The same, but yet so utterly different! "Jesus only," containing in His own person, as now they knew, a glory that was hidden, a veiled splendor that at any moment might flash out, yet hidden for some inscrutable reason.—G. Campbell Morgan.

Grieving His Majesty

THEOLOGICALLY mysterious and utterly baffling to the finite mind, yea, the redeemed mind, is the startling pronouncement of the inspired record that the Holy Spirit of God indwells the body of the child of God. How amazed the Ephesian saints must have been to hear the apostle Paul state with holy certainty that the Christian has become "an habitation of God through the Spirit."

The souls of the Corinthians must have been smitten with wonder mingled with conviction as they heard a troubled Paul inquire of them, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19). Of this holy Person he also wrote, "The Lord is that Spirit"; "Grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption" (II Cor. 3:17; Eph. 4:30, A.S.V.).

He who indwells the believer's body longs to ascend the royal chair of the redeemed heart, and therein wield the scepter of sovereignty over the whole of the life. Is He not the Lord according to the inspired pen of Paul? Is He not therefore Master, King, the Royal Guest come to abide forever with the children of God?

His is the right to rule in the throne room of the soul. It is His province to extend His domain so as to include every department of the believer's life, his thoughts, his utterances and his acts. All that the child of God aspires unto, longs for, and plans should come under the sovereign sway of this heavenly Potentate. His business, pleasures, and, in fact, all the interests of the saint should be governed by the Holy Spirit.

He must be supreme! He must be pre-eminent! Reverently, humbly, with absolute abandonment must the redeemed of the Lord bow at the feet of the Eternal Spirit and hunger after nothing—nothing save His will. Ever must it be remembered that,

*"If He is not Lord of all,
He is not Lord at all."*

One cannot fail to be impressed with the glory and magnitude of the subject of the Holy Spirit as unfolded in the Word of God. This vast theme reaches into the dark mysteries of eternity. It touches upon the most intimate relationships that exist between the divine Persons of the Holy Trinity. Our souls are at once amazed and thrilled as they reverently contemplate the manifold ministries of the Spirit.

Human speech seems inadequate to describe the glories and to sing the praises of the One who dwells within our hearts. Our impotence is never more pronounced than when we apply ourselves to the task of delineating the truths hav-

ing to do with His person and work.

Paul's word in Ephesians 4:30 is an arresting statement, to say the least. It is full of eternal verities. The Holy Spirit of God is the central theme of the passage, and it will probably seem very elementary to many students of the Word to call attention to the fact that the Holy Spirit is a Person, but the darkness of unbelief, the doubts and philosophies of the day demand such re-emphasis on the part of Fundamentalism as is necessary to bring once again before the minds of men the fact that the Word of God declares the personality of the Spirit of God. Too many behold the Spirit as a mere impersonal force, an abstract influence or an emanation from God.

The court of human reason has decreed against the doctrine of the personality of the Holy Spirit. But since when has the court of human reason been trusted in its judgments and pronouncements with respect to the body of Christian doctrine. The waves of human reason have furiously hurled themselves at the impregnable rock of Holy Scripture only to be dashed into thin spray and fall aimlessly and helplessly at the foot of the Rock. There could be no certain body of truth were reason to be the determining factor. Human reason, so twisted and warped by sin, so prejudiced and prone to err, is a judge unqualified to issue decrees concerning the tenets of our Christian faith.

The utterances of reason vary with the men who speak. Strauss, Hegel, Schleiermacher, and Kant furnish ample evidence of this fact. Men must learn that in the Word of God alone is found the great pronouncements of the Christian faith. Human reason is unjustified and without propriety in its self-exaltation in opposition to the thunderings of God. Hungry and utterly dissatisfied, the human soul turns from the vagaries and floundering of limited reason to find its satisfaction and solace in the judgments and decrees of Holy Writ.

AS RELATED TO THE VAST SUBJECT of the personality of the Holy Spirit, what saith the Scripture?

Three great factors enter into personality, intellect, sensibility, and will. Personality cannot be conceived of, neither can it exist, apart from these three important elements. Such are ascribed to the Spirit of God in the Bible.

John 14:26 reads, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Thus is the Comforter declared to be a teacher of truth. The very thought of teaching centers about the impartation of knowledge and a revelation of facts. It is axiomatic that such cannot be divorced

from the intellectual faculty.

Again, the writer of the Epistle to the Hebrews declares (10:29), "Of how much sorrier punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite [insult] unto the spirit of grace?"

The Spirit of God may be insulted. The initial text before us declares that He can be grieved. Emotional experiences are thus ascribed to the Spirit. That which is impersonal, lacking the factors constituting personality, cannot be grieved. For instance, a chair cannot be grieved, but



The Holy Spirit

By Rev. Gerald L. Stover, Th.B.

You may find your own
spiritual condition
here... Look for it!

mother or father can be grieved because we find within them the factor of sensibility.

Paul says, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (I Cor. 12:11).

The gifts of the Spirit are divided among God's redeemed people as it pleases the Holy Ghost. As He will, He dispenses these precious gifts of ministry for God. The volitional is thereby ascribed to the Holy Spirit. Such utterances as those quoted above demonstrate to our complete satisfaction the fact of the personality of the Spirit of God.

Be it understood that the Holy Ghost is not just a Person, but a divine Person; yea, He is God. Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost . . . thou hast not lied unto men, but unto God" (Acts 5:3, 4).

THUS IS THE HOLY GHOST established in our minds as a divine Person, yea, God, co-eternal and equal to the Father and His dear Son. This holy Person lives within the child of God, and we would remind our readers again that, as God, He delights to rule and reign unhindered in the lives of His very own.

In that mighty opening chapter of the Epistle to the Ephesians, Paul declares that the believer has been "sealed with that holy spirit of promise" (1:13). Again in Ephesians 4:30 he says, "In whom ye were sealed unto the day of redemption." The Spirit of God Himself constitutes the seal of God.

A seal may connote many things, but chiefly ownership and security. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (II Tim. 2:19). "So they went, and made the sepulcher sure, sealing the stone, and setting a watch" (Matt. 27:66).

Thus are the thoughts of ownership and security set forth in the figure of the seal. The presence of the Holy Spirit of God marks the believer as belonging eternally to God. What a joy to be able to say, "I am my beloved's, and my beloved is mine." The Spirit enables us to say with the utmost assurance that we belong to God; we are children of the King. Furthermore, we are secured in Him, our lives being "hid with Christ in God."

What delight is mine to open my Bible and read, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

Eternal life—endless, everlasting life—is the abiding portion of the child of God. This, true, is not a paper on the assurance of the believer, but is it not pertinent to the sealing ministry of the Holy

Spirit to say that nothing internal or external can separate the believer from God?

Is it not admitted by most believers that nothing can pluck us from the hand of our God? But the fear of what we might do ourselves as Christians with respect to our security with God crowds itself into the souls of many of the sheep of His pasture. Thank God for this heavenly word, "They shall never perish." The verbal form here is a second aorist, third person plural and in the middle voice, making it reflexive. Literally, we might read it, "And they shall never destroy themselves."

Humbly, I bow at the feet of the God who inspired the Book, and reverently pour out the ointment of praise for the blessed realization that nothing or no one can separate me from the love of God which is in Christ Jesus our Lord. The Spirit of God Himself is our Seal, and our souls are reassured.

And so, until the day dawn and we see Him face to face, until our eyes rest upon the nail-pierced hands and feet, we are kept by God, sealed with the Holy Spirit of promise until the day of redemption (of the body) (cf. Rom. 8:23).

BUT HE WOULD REMIND US, lest we lose ourselves in the theology of it all, that this Holy One who abides in our hearts forever, who constitutes the Seal unto the day of redemption, can be grieved with the life He occupies.

Is it not true that every child of God lives his life with the Spirit of God either pleased or grieved? There can be no neutral ground. He the Lord, the King, either reigns or He does not reign in my life as a Christian. All of my defeats—and they have been many—are traceable to the fact that He was not permitted to occupy the throne in my soul. Those times of victory are to be traced to the fact of yieldedness to His control.

His terms of surrender are unconditional, and yet is it not true that the rank and file of Christians are unwilling to turn over every detail of life to Him? The average Christian toys and plays at the Christian life. So little real victory, in fact, so little concern for victory over sin is apparent in God's believing children today. Is this not traceable to the fact that even the average Christian little realizes the significance of sin to God.

The believer proceeds, in attempting to arrange his life, to classify sin, to qualify it, to regiment it into small sins or great ones. He would build up a graduated scale of sin, shuddering at heinous sin, but caring little for what he considers nonessentials.

Let the question be honestly answered. What is it that grieves the heart of his Majesty, the Holy Spirit? Does not the Scripture thunder God's reply? Listen to Isaiah: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2).

Our own inner consciousness breathes out assent to this declaration from God. The Holy Spirit witnesses within us that Isaiah's word is true; our sins grieve God

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Twenty Years on

the Air

By WENDELL P. LOVELESS

IT IS SAID that D. L. Moody's favorite motto was this:

*Do all the good you can
To all the people you can
In all the ways you can
As long as ever you can.*

Can you think of any statement more distinctly suggestive of radio ministry than that? Although implied, it seems to be unmistakably clear instruction from the founder of Moody Bible Institute to broadcast the gospel of the grace of God.

Paul, the apostle, has given a similar exhortation, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). And again, "By all means save some" (I Cor. 9:22).

Twenty years ago, when radio broad-

casting itself was still an infant, the administration of Moody Bible Institute, with that forward look in Christian service which

always has characterized it, realized that radio was destined to play a vital part in communications in every department of our national and international lives.

Although radio broadcasting was just "learning to walk" when the Institute entered the field of gospel radio, being only five years old, it was quite apparent, even then, that this thing was not a novelty; it was not a mere plaything. It was here to stay and to grow.

Even before the Institute had a transmitting station of its own, it broadcast some programs over other Chicago stations. WENR was used for several months on a commercial basis, time being bought for a few programs each week. Several faculty and staff members participated in those programs—Dr. James M. Gray, Dr. Grant Stroh, W. Taylor Joyce, Iris Ikeler McCord, Talmage J. Bittikofer, Alfred Holzworth, Guy C. Latchaw, and others.

In July, 1926, the Institute began broadcasting over its own 500-watt transmitter, to which the Federal Radio Commission, as it was then called, had assigned the call letters WMBI, and a wavelength of 288.3 meters. The radio towers

Message delivered at Founder's Week Conference, Chicago, February, 1946.

were atop two dormitory buildings, the 153 and Women's Building, with the aerial suspended between them. The transmitter was on the eighth floor of the Women's Building, and although a small, one-panel affair, it was the best Western Electric equipment of that power then available, and was most efficient. Lee Greer, at that time chief engineer, kept it in tip-top condition, and one day the Radio Department was thrilled to receive a report from Puerto Rico that the Institute program had been heard there.

WHEN THE STATION went on the air in July, 1926, Dr. Harold L. Lundquist, of the faculty, and the late Grover C. Prince, a graduate of the Institute, and at that time assistant to George V. Kirk, of the Extension Department, were the announcers for the opening program.

After the inaugural broadcast, the *Chicago Tribune* gave a good report, mentioning especially the tone of the station and the high quality of the announcing.

In those days we didn't speak of our radio studios. We referred to the radio studio, for we had only one. It was a small room on the main floor of the 152 Building. It was heavily draped and the walls were thickly padded. The technique then was to have radio studios absolutely dead acoustically. Nowadays it is in the direction of live, reflective surfaces to provide tone brilliance.

The only contact between the studio and transmitter control at that time was by telephone, and a system of green, red, and white lights. Both the studio talent and the engineers had to "fly blind" during the entire period on the air. As we look back on some experiences of those days they are laughable. But they were tragic and nerve-racking then.

For example, the studio group, failing to take note of the time, sometimes found that the engineer had put us on the air before we knew it. The result proved amusing to the listeners, but not always edifying.

Or after we had received the "go-ahead" signal from the control room by

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means of light flashes, and had begun the program, the engineer sometimes found that his transmitter had developed a temperamental streak, and refused to operate. We did not always see his distress signal immediately, and would proceed for several minutes, to discover later that our program had not gone beyond the studio walls.

When I think of that small studio in the 152 Building, memories rush in like a flood. Outstanding among them is the evening when Dr. R. A. Torrey was speaking. I was on duty as announcer and had introduced him to the radio audience. He had spoken about seven or eight minutes when I could see that he was having trouble with enunciation, although it didn't seem to be too serious. Then suddenly he stopped completely, and turned to me with an unforgettable look of distress. He was stricken with paralysis of the throat, and that was his last public utterance.

In 1928, WMBI was granted an increase of power to 5000 watts, on a wave length of 277.6 meters. Classified as a limited time station on a cleared channel, it was on the air 36 hours each week, and assigned to divide time with WCBD of Zion, Ill., and WBT of Charlotte, N. C. A new transmitter was installed in a new transmitter building at Addison, Ill., 20 miles northwest of Chicago. This increase of power, we felt, warranted an increase of studio facilities, and so we moved across the hall to a larger room. We added a small speaker's studio on the second floor, and brought the control engineers down out of "the attic," putting them in a room adjacent to the main studio, with a large glass panel between.

In 1937, the 500-foot vertical radiator was installed at the Addison transmitter, which gave more reliable coverage in the service area.

In 1939, on completion of Crowell Hall (then known as the Administration Building), we occupied the improved radio facilities on the tenth, eleventh and twelfth floors. How grateful we were for these!

In 1941, the station was granted full daytime broadcasting privilege, between sunrise and sunset, on a frequency of 1110 kilocycles. This exactly doubled the programming responsibility and privilege. We saw in a clearer perspective than ever before the opportunity thus afforded to reach the cross-section of humanity in this area.

THIS LEADS ME TO SAY that the objective of this station is not primarily to furnish a radio service designed to please the spiritual palates of the saints. It is not operating merely to satisfy the various program tastes of true believers in Christ. But those in charge are tremendously conscious of their evangelistic opportunity to reach those who do not know Christ. They have a great responsibility in the way of catching the ears of those who need to be saved.

Therefore, when the Federal Communications Commission gave WMBI full daytime privilege, the scope of the programming was enlarged to include cer-



Mr. Loveless was for twenty years director of WMBI, radio voice of Moody Bible Institute. He is a member of the faculty, giving instruction in radio broadcasting and related subjects.

tain types of cultural and educational features. This was done for two reasons: first, to meet the Federal government's requirement that all broadcasting stations operate in the "public interest, convenience, and necessity," instead of in the interest of any one organization and group; and, second, to provide "bait" programs, by which to attract those who need the gospel, but whose ears cannot be gained by a sermon or "religious talk." Such are caught by "bait," which is good fisherman technique, and, in many cases, their interest is held over to the gospel, which follows such devices in the schedule.

Those who do not like certain programs on a gospel broadcasting station should remember that *radio is different*. It is not a church service, where it is assumed that the presence of the majority in attendance gives proof of a measure of interest. But radio's potential is every kind, class, social level, creed, age, and temperament. The program director's task is to secure their interest and persuade them to listen to the gospel.

The Institute's radio ministry is twenty years old. A check on the programs featured now with those scheduled twenty years ago is very revealing. The following listed in a 1926 program are still going on with continued blessing and wide-listener interest: Missionary Hour; Boys' and Girls' K.Y.B. Club; Radio School of the Bible Classes; Shut-In Request Program; Story Reading; Home Hour for Women; Sunday School Lesson exposition; Hebrew-Christian Broadcast; Bible Exposition Periods; Musical Request Programs; Pipe Organ Programs.

Speaking of Pipe Organ Programs brings to mind the old Institute Audi-

torium, which stood at the corner of Chicago Avenue and LaSalle Street. The auditorium organ, and the natural acoustics of the auditorium itself, made an almost perfect combination for broadcasting. Howard A. Hermansen and I used it almost daily for a noon-hour organ and piano broadcast. It was rather public, though, and there were no guards at the doors during the broadcast. In the midst of a lovely pianissimo passage on the organ, a neighborhood dog was apt to walk in and bark loudly, or several boys and girls might run in, talking and laughing. Strangers would sometimes come in and, not realizing that we were on the air, would call out, "Where is the information desk, please?" All these extraneous sounds would go over the air along with the music.

In 1943 the Institute was licensed to install its new frequency modulation station. At first the call letters were W75C, but later they were changed to WDLM, recalling the initials of D. L. Moody. Broadcasting over two separate and distinct stations, WMBI and WDLM, through the combined facilities the Institute is on the air from sunrise until nine o'clock every evening.

IN LOOKING BACK over 20 years of continuous broadcasting, a few outstanding facts come to mind.

This is the Lord's doing. Not one of us connected in any way with the stations has a single thing in himself of which to boast. We are only instruments in His hand. We are the objects of His grace. He is Sovereign. To Him be all the glory.

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Dr. Friberg is a missionary in Tanganyika territory, British East Africa, under the Augustana Synod, Minneapolis.

Why Do The Nations Rage?

By Dr. H.

There is a stirring personal message in this article. . . . Don't miss it!

the Son of God and the Son of Man with which the Second Psalm is concerned.

That this rebellion against Christ is the subject of this psalm the apostles and their company knew very well. In their hearty prayer to God, at the first outbreak of anti-Christian persecution, they quoted the words of God "by the Holy Spirit, by the mouth of our father David thy servant" in this psalm (Acts 4:24 R. V.). In that prayer they confessed to God the recent fulfillment of the prophecy of this psalm, that "of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together." In the rejection and crucifixion of Christ, Jew and Gentile were most completely and cordially "gathered together."

THE QUESTION with which the Second Psalm opens is asked on various levels of insight. The worldly-minded knows only to ask, Why can't people get along together? Why have civilized nations taken to annihilating each other with self-propelled and self-directed—a word which hardly does justice to the designer and the trained personnel on the launching platforms—missiles whose unseen and unheard trajectory pierces many leagues of the stratosphere?

The Christian wonders why a world which certainly wants to have peace and security will not accept them from God through Jesus Christ, when they are to be had freely, immediately and indisputably in this gracious manner. God, the true disposer, for whose omniscience nothing is puzzling, asks the question only to declare thereby the utter *vanity* of the meditations of godless nations.

Though David's question is perhaps repeated more in time of war than otherwise, it is to be observed that the "tumultuous assembling" of the nations, the cause of which exercised so deeply the thought of the psalmist, is directed not by the several nations one against another, but by all together against Jehovah and His Anointed. It is not the tragic dissevering of the various parts of mankind, but the perfect unanimity of their resolve to break loose from the control of God that puzzled David.

But have not then the nations of the world risen up one against another, each with the promise to its people of the preservation or attainment of certain freedoms? Yes, they have, and indeed with varying degrees of truth and justice. But consider how wholeheartedly and with what consent they have espoused the cause of another freedom—the only one on which they can agree—freedom from the bonds of Jehovah and of His Christ, liberty from *their* cords!

It is the war of the nations against

know about Christ, for the Scriptures have been sent forth by the Bible societies in more than a thousand tongues.

Not only do all nations now know about Jesus Christ, but all have failed to enthronize Him. The attitude of the Japanese has already been intimated. The Chinese people, after a century and a third of Christian missions, remain idolaters, even if some substitution of Western for Eastern idols has taken place. The great majority of Indians reject Christ after an even longer Christian witness.

But if Asia and Africa must be said to have rejected in a very real sense the Lord's Anointed despite the glorious accomplishments of Christian missions, what shall be said of Europe and America? If the very imperfect knowledge of the gospel possessed by the heathen is nevertheless a knowledge, how shall we characterize Western familiarity with it?

IT IS THE REBELLION against the Christ that constitutes the world's chief wrong. Colonial maladministration, traffic in body and soul destroying drugs, pictures, magazines, the grinding down of the poor, the marshalling of millions of men in order to overrun the lands of other nations, and to destroy other peoples that have a right to live, these and many other patent wrongs are not the height of evil. That is found in rebellion against Christ.

But is there really now in progress a rebellion against Christ? How should His gracious reign have hitherto failed of realization had He not been thwarted, and how can His reign have been inaugurated fully and universally when the patent evils we have just enumerated are now so rampant?

The rebellion against Christ is a sin of those who know something about Him. All nations now know something about Him, and all have failed to enthronize Him.

The Japanese know something about Christ, for they have put pressure on Korean Christians to desecrate their sanctuaries by setting up little Shinto shrines in all the churches, and the true Christians have resisted. The Chinese know about Christ, for it is now 138 years since Morrison commenced his witness among them. The people of India know about Christ, for the testimony of thousands of missionaries is now enforced by that of several million Christian nationals. A thousand peoples

If Paul justly gloried in having fully declared the gospel from Jerusalem to Illyricum (Rom. 15:19), in lands which long after his death were still strongholds of heathendom, what shall we say of the Protestant countries of the world? Certainly if knowledge of Jesus is required for rebellion against the Lord's Anointed, the lands of the world that have been illumined by the evangelical light are in an eminent position to rise up against Him, should their disposition be such.

Is, then, their attitude such?

Our citation from Acts shows that insurrection against the Lord on the part of those one would have expected to cherish His reign most cordially is not without precedent. It was observed that in its prayer the apostolic company charged the peoples of Israel with being joined with the Gentiles in the crucifixion of Christ. We know from the Gospels that Pilate issued the death warrant of Christ because he was too weak to give Him a fair trial and because Christ's own people—who "received him not"—were too persistent in their murderous demand to be shaken off.

IT MIGHT AT FIRST SIGHT appear that there is no modern analogy to this shameful handling of the Son of God. The roles of Pilate and of Caiaphas in ancient times is clear enough, as was also the roles of the Japanese overlord in Korea in relation to the Christian

Rage?

By Dr. H. Daniel Friberg

churches, but certainly there can be no getting together of Japanese and Americans, at least not in regard to the Saviour of the world! Actually it is at this point only, because of the existing international cleavage, that there is consent and unity of action. In the rejection of Christ we are all one.

The Epistle to the Hebrews, which quotes the Second Psalm twice, speaks of crucifying the Son of God afresh (Heb. 6:6). If crucifying the Just One once was the heinous crime that it was, certainly the repetition of that crime cannot be any whit the less reprehensible. And if the apostles and their company saw in the original crucifixion of Christ the raging of the nations, how can there but be a fearful fulfillment of David's words in the continued crucifixion of the Son of God?

Is Christ, then, really being crucified afresh in our time?

It should startle the whole of Christendom out of some fatal misapprehensions to realize what a thoroughly *mild* process the continued crucifixion of the Christ is, as it is presented by the inspired writer who uses that phrase. No lumber, no spikes, no Roman soldiery with spears and helmets are necessary for the repetition of the great crime in which Jew and Gentile raged together.

Christ is crucified and put to an open shame when "those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come . . . then fell away" (Heb. 6:4-6).

What, indeed, seems farther removed from the tumultuous aggrandizement of rebellion than the apparent passivity of merely drifting? What seems less self-assertive than a fall? But actually how desperately perverse a choice is made when souls who have been on the very threshold of heaven turn away from the Lord and His Anointed!

Oh, how we need to see and to sense the horrible guilt of defection from Christ, of turning one's back on the only true Saviour from damnation! Consider the positive, active crime of choosing *anything* in the place of the Lord who redeemed us by His blood! The turning away may be performed with all the finesse of those who know how to quit a party graciously. Or the abandonment may take place by the heart's being so engrossed with other loves as to quite forget even bidding God a good-by. But crude or refined, how infinite is the wound inflicted on the Holy One, from whom heaven's holy ones hid their faces only because He is too adorable, from whom they nevertheless cannot bear to withdraw, since he is their life and their all!

The enormity of this defection is enforced by the detailed description the sacred writer gives of the condition whence the falling away takes place. How warmly appreciative is that description! They "were once enlightened" —by the Light of the world. They have tasted the heavenly gift, which ought to

[Continued on page 715]



Bosnian Moslem women in black veils and peasant women in national dress watch for the doctor at a UNRRA-supervised clinic in Yugoslavia.

Four little Greek boys, about to be admitted to a tuberculosis preventorium, are outfitted with new clothes at a clothing depot in Athens.

Refugees come to the UNRRA camps barefoot. Here is a shoe shop at a UNRRA refugee camp in Italy. Shoemaker refugees work at their old trade repairing the worn-out shoes of the people.

A truck bringing prefabricated houses to be erected on the ruins of a town in eastern Czechoslovakia, where homes were destroyed as the Nazis were driven back by the Red Army.

Chinese government agricultural officials distribute UNRRA seed to the farmers in liberated areas where thousands of acres of arable land were flooded or left uncultivated during the war. UNRRA photographs.





Japan's largest active volcano which had its greatest eruption in recent years in May, 1942. Acme photo.

A Chaplain in Japan

By Chaplain George S. Hixson

THERE is a hunger for the Word of God in Japan today such as I have never before witnessed anywhere.

Some weeks ago, I received an invitation through one of the Christian Japanese ministers to speak to the students in a rural community. I consented to go, and prayed that the Lord would lead as to what I should say to these young people who have been so disillusioned with the turn of events in government, society and religion here in Japan.

When I arrived at the school building I found a most cordial welcome awaiting me. I was photographed, and then ushered into the principal's office and given tea. From there I was led through several corridors until I came to a large auditorium. The principal had already told the Rev. Mr. Fujita, the Christian minister who was to be my interpreter, that more than a thousand students and interested citizens were waiting for my message in the hall. The auditorium was packed, and hundreds of others were at open windows.

This was my first experience of speaking to a large Japanese congregation through an interpreter. After a few remarks by Mr. Fujita, I was introduced. With all my heart, I poured out the gospel message of God's love, holding

This article was written while Chaplain Hixson was still in Japan. Now in the United States, he plans to return to Japan as an Army chaplain and teach in the recently established Japan Biblical Seminary.



my Bible as I spoke.

After the message, I was again invited to tea. Around the table were gathered teachers not only from that school, but from other schools as well, the mayor of the village of more than eight thousand population, as well as several businessmen. They asked various questions, and I answered as best I could under such circumstances.

After being served several cups of tea and hard-boiled eggs—the latter is a delicacy here—I was taken to the home of the wealthiest man in the village, where I was given an American-style dinner with all the trimmings. It was served by an American-born Japanese

woman who spoke English exceptionally well. A number of the town's leading citizens were also present.

After dinner, we were invited into the living room where we could either sit in comfortable chairs or on the floor around a table approximately a foot high. Since the teachers and businessmen sat on the floor, I did likewise. For several hours we discussed various political, social and religious activities in the United States, Japan, and the Allied nations. Before the local guests left, I presented autographed copies of the New Testament printed by the American Bible Society, as well as other Christian literature from Moody Colportage Library. These were received with much gratitude.

The next morning an invitation was received to speak in another village some miles distant. Last Wednesday, Mr. Fujita, my assistant and I had the privilege of keeping that engagement. The same procedure took place as during our first visit with these additional inspiring events.

Some of the people who had heard the message on our first trip had made the journey to the second place, bringing the New Testaments which I had presented to them, and they impatiently stood by until they had the opportunity to tell me that they had been reading them, as well as other Christian books.

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Their questions concerned the Word of God and its application to everyday life—socially, politically, educationally, and most of all, individually.

Just before leaving for camp, the leading physician of the village of approximately fifteen to twenty thousand people asked if I would regularly conduct a Bible class so that they might learn more of the Word of God. You can well imagine what my feelings were to have such a request follow my message to more than nine hundred young men between the ages of thirteen and twenty-five, and hundreds of other leading citizens and teachers of the village and surrounding community. But since Army duties come first, I could not promise a future engagement, but I am praying that the Lord may make it possible for at least one more visit before returning to the States.

Many people are no doubt prejudiced against the Japanese people, but in Christ there are no barriers. And I am convinced that the greatest need of Japan, and of the whole world, is Christ and His gospel. International troubles and problems would vanish over night if the nations would turn to Christ.

THE DOOR IS NOW OPEN for the gospel of Christ here in Japan. I could use several thousand New Testaments in a short time, putting them in the hands of Japanese young people who today are willing to sit for hours with an English-Japanese dictionary and translate an English New Testament.

Such evident interest in spiritual food should put to shame those who have the precious Bible and who can easily read it, but who are neglecting it. Likewise, such interest on their part should spur us on to get the message of salvation to those who hunger and thirst for righteousness, that message which sets men free from the bondage of sin and death.

July, 1946



The First Baptist Church of Nagasaki (not shown in pictures), where Fujisawa Sahn has been pastor for twenty-four years, was taken over by the Japanese for a warehouse during the war. Christians held services in the homes twice a week. Before the atomic bomb, thirty families were attending the church. After the bombing only fifteen families remained alive. Nagasaki was the center of all Japanese Christian activity.

Photo of Japanese hospital taken on the edge of the atomic bomb area of Nagasaki, approximately three miles from the place of the explosion. The hospital, in the background, had 100 per cent casualties, approximately 1,000 people being killed. All floors were knocked out; the building is absolutely hollow.

A factory and residential section, near the center of the atomic bomb area, totally destroyed. Small parts of human bones could be found throughout this area.

Freakish action of the bomb. Three houses, the center one completely wiped out, leaving the outside ones with only one wall standing.
Photos by Richard J. Smart, former Marine Corps corporal in Japan.



THE BOOK

This Book is the greatest traveler in the world. It penetrates to every country, civilized and uncivilized. It is seen in the royal palace and in the humble cottage. It is the friend of emperors and beggars. It is read by the light of the dim candle amid Arctic snows. It is read under the glare of the equatorial sun. It is read in city and country, amid the crowds and in solitude. Wherever

the message is received it frees the mind from bondage, and fills the heart with gladness. Over two hundred million copies of this Book have been scattered abroad, and it increases in circulation year by year. Like the tree of life, whose leaves are for the healing of the nations, this wonderful Book has been the means of blessing to untold thousands in every age, and in every clime.—A. J. Pollock.

BARAK-

Man of Triumphant Faith

By Irving A. Cowperthwaite, Ph.D.

WE LIVE in days of turmoil and uncertainty. In addition to the dislocations of war, people everywhere are restlessly uprooting customs and overturning established orders in their striving for new freedoms and new social adjustments. Men are confused and filled with fearful uncertainties. The hearts and souls of men are weighed down and depressed by the scope and magnitude of present-day problems. However, we should remember that there have been troublesome times before, and that these days are not necessarily the most difficult that men have had to face.

The Old Testament records the stories of many great heroes who have had to struggle against tremendous odds in the face of apparently impossible situations

and who have triumphed gloriously through faith.

We may receive inspiration and strength for our own lives by studying the stories of the courage and fortitude that they displayed, and of the faith by which they achieved great things, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:33, 34).

Barak, the fifth judge of Israel, was one who truly "out of weakness [was] made strong, waxed valiant in fight, turned to flight the armies of the aliens" and was numbered among the great heroes of faith in Hebrews 11. He lived in a time of discouraging national disunity and weakness when his people were alienated from God by sin. Disunited

and out of favor with God, Israel was an easy prey for jealous and powerful enemies among the surrounding heathen nations. So it happened that at the time of Barak, Israel had reached a low point in backsliding and was conquered and oppressed by the Canaanites.

The children of Israel had not yet completed the transition from slavery to national strength and unity. The generation of slaves who were led out of Egypt lacked the faith and the confidence necessary to enter and possess the Promised Land, and a new generation of free men had to grow up in the wilderness before the land could be taken.

However, after entering and possessing the land, they split into jealous tribal groups without a federal government to unite them for national defense. Furthermore, while in this divided state, they repeatedly lapsed into the debilitating ways of sin when God permitted disciplinary conquests by heathen nations, followed by humiliating servitude. But in each case, when the people in their suffering remembered their God and penitently cried to Him for mercy, He raised up leaders, such as Barak, to unite them and lead them in battle to drive out the oppressors.

The Canaanites who oppressed Israel in the days of Barak had an army equipped with nine hundred chariots of iron, which must have seemed like invincible engines of destruction to the divided and poorly equipped children of Israel. Doubtless these chariots terrorized the land in that day as the German panzer divisions at the zenith of their power ruthlessly ravaged Europe a few years ago. Surely extraordinary faith was needed for Barak and his followers to go out with hand weapons and pit their bodies against these frightful chariots.

WITHOUT DOUBT, the fact that these chariots were made of iron greatly enhanced their awesomeness for Israel. They had little contact with iron in Egypt, as that country was still in the Bronze Age at the time of the Exodus. The metallurgy of iron seems to have been discovered somewhere in northern Asia Minor and to have slowly spread from that district.

As the Israelites migrated into the Promised Land they found the Iron Age more firmly established the farther north they progressed. Moses obviously

[Continued on page 692]

The Buckman Tavern, Lexington, Mass., where the Minute Men gathered to wait the arrival of the British. James Sawders photo.



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A Stirred Spirit . . . By James F. Spink, F.R.G.S.

WE ARE LIVING in the last days of Church history, the period referred to in the Scriptures as "perilous times," when "evil men and seducers shall wax worse and worse, deceiving, and being deceived."

What we have in Revelation 3:14-22 is representative of Church conditions in the last days of this age, and such conditions now prevail. We are in the Laodicean period, and the spirit of selfishness seen in that Church is prevalent today. We have become self-satisfied, and although confronted with these grievous and alarming conditions, we have not awokened to the danger.

Let us see how the apostle Paul acted when he saw the conditions of his day, and how his spirit was stirred. May God raise up men like him in our day!

WHEN PAUL WENT TO ATHENS, Corinth, and Rome, he saw the fount of art, science, human philosophy, memorials of Greek wisdom, temples, altars, idols; Deity represented in abominable forms; disgusting and debasing lasciviousness; altars to shame, energy, and the unknown God.

The Athenians craved something new, and there is that same craving among the people of the world today. Greece was the land of beauty, art, freedom and democracy. All these were her glory, but the Greeks never realized that nothing can be beautiful until it is clean. Rome, the iron empire, withstood the armies of the world, and then crumbled to bits under her own inward decay.

What does the true man of God see today? He sees the same principles at work, and the same sins, though manifested in a different manner, for man's heart is just the same. Man boasts of his phenomenal progress, but it is a progress away from God. Man boasts of his culture, but it is a culture without God. Man prides himself on his religion, but it is a religion without Christ.

What do we see in this world as a whole? We see increasing lawlessness; lovers of pleasure rather than lovers of God; new cults, Romanism, ritualism, rationalism, Spiritualism, and a host of otherisms too numerous to mention; empty churches; schools and colleges permeated with corrupt teaching and morals; infidel preachers, modernistic tendencies almost everywhere; worldly Christians.

The modern pulpit is becoming more and more an agency for the introduction of Christian socialism. It has for its object a study of the social conditions of society with a view to furnishing a remedy for existing evils. Such men dishonor God, for they are turning their eyes from God to man, from power coming down from heaven to environments coming up out of the earth. It is all a delusion to turn to a "betterment of the so-

Alarming conditions stir to action when God's power works in an informed, yielded life

cial conditions," rather than to the power of God, the precious blood of the Lord Jesus, and the sufficiency of the Holy Spirit.

NOw while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry" (Acts 17:16).

Here we see the effect of a true conception of man's condition and need upon a Spirit-filled man. Paul was stirred to indignation, provoked to protest, and moved to tears. Sorrow and disgust filled his heart as he witnessed the degradation and vice practiced by a people who prided themselves on their culture.

Paul felt like the Lord Jesus when He saw the scattered, distressed, harassed multitudes with crowds of human teachers, many synagogues, but shepherdless; ripe like grain for the harvest, with a great need for laborers. This moved Christ to pity and heart-grief, and the same can be said of the apostle Paul. A deep longing and love moved him as he desired their good.

Have we seen? Do we feel? Have we

the same stirred, provoked, grieved spirit? Do we weep at the present alarming conditions in the world and in the Church today?

Caused in some measure by world wars, the whole world is increasing in ungodliness. It seems to be undisciplined, which is expressing itself in juvenile delinquency and adolescent crime.

We have come to the days of which Paul wrote: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trece-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away" (II Tim. 3:1-5).

THEREFORE DISPUTED HE in the synagogue with the Jews, and with the devout persons, and in the market

[Continued on page 687]

The James Russell Lowell House, built in 1767, in Cambridge, Mass., was used as a hospital at the time of the Battle of Bunker Hill. Later Benedict Arnold used it as his headquarters, occupying it for three weeks. James Russell Lowell was born here in 1819. James Sawders photo.



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A Letter to Dad

ANONYMOUS

DEAR DAD:
I want you to know that all the things I once held against you are now forgiven. I have come to know One who has forgiven me, and I no longer hold anything against you.

Read this letter carefully, remembering that I love you in spite of the things which must be said. You have not responded to my pleadings, so I take this one last, terrible way of trying to get you to cross over the gulf that lies between you and me, and between you and a merciful God. It is the way of love and it is the last word. My prayers shall follow you for the few short years left you in this life.

It was your liquor that started me on the down trail. You drank it, and made it in the house, and squandered money that should have gone to the support of your family. You taught me that it was all right to drink, and I did. I followed in your footsteps and they led to prison.

There was the winter I had to go to school barefooted. You didn't care how ashamed and embarrassed I was. Or how unintentionally cruel children can be to the barefooted boy when they are wearing warm clothing and shoes. You didn't care about mother's tears, and how it hurt her to see me run down the cold, wet street in a vain effort to keep warm. Many times she kept me at home.

When I came home from school in the afternoons that winter and found you in bed in paroxysms, mother would say that you were sick. Not until later years did I come to know that you were in the grip of delirium tremens.

DAD, YOU NEVER TOOK ME PLACES with you when I was a kid. We never were pals like other boys and their

dads. We never played ball, or did the things that add so much to a kid's life.

Of all the Christmases I can remember, you never bought gifts like other dads. A Christmas tree at our house was a rare thing. I used to go over to other kids' houses and play with their presents and watch their dads play with them. It didn't do much good wishing, but I always did.

I never knew what love and a happy home were until in later years other homes showed me how much I had missed. Mom did the best she could, but it was too big a job without your support. You broke her heart, finally her health, and what little remained of the home she had managed to hold together. It was your careless neglect and indifference, your drinking and cursing that sent her to the divorce court. You know why I left school. But even the little I was able to earn wasn't enough, but after the divorce Mom was happier than she had been in years.

While the family were together we moved from house to house, frequently the objects of charity. In all that time there was always a little money for booze, even if most of the food in the house was gone. I'll never know how Mom fed us on the little you gave her.

I tried to live and be like other kids who had dads of whom they were proud. Then one day one of them said, "Why don't you stay on your side of the fence?" My side of the fence—yes, I guess that was it. So I saw it wasn't much use when everybody knew what kind of a dad I had.

DINKING CAME EASY TO ME. Why shouldn't it when it was such familiar stuff around the house most of my life?

Then the day came when I lay in the hospital near death from bullet wounds after a shooting scrape. It was your own bottle that got me drunk that night. But that didn't keep the judge from handing down the jury's verdict that sent me to prison for most of my useful life.

I have been told many times that someone else should have stood up to receive sentence with me. And that someone was you, Dad. Oh, yes, you stood by me during the trials, but it was too late then!

Those were long years in prison. Countless nights I heard the big clock on the tower bang out its leaden notes of midnight, and I always wondered why it had to be so. You can do a great deal of thinking when you spend four years without ever being able to walk more than a hundred yards in a straight line. But all of that thinking did not tell me why you were that kind of father.

The fires of fierce resentment intermittently rose and fell with each new realization of the futility of wasted tears and regrets. All of yesterday's are lived and their record is written beyond correction. Better to profit and forget.

THERE IN PRISON I found peace with God through His Son. I knew what it meant to have a real Father; One who never fails or forsakes; One who loves and who can be loved. God ground into my nature during those years all the things you failed to give me—stability, determination, ideals, and a deep resolve to be somebody on the other side of the fence. If the fire is hot enough, all the dross will be consumed and the pure metal left. That's what happened to me.

The pardon was long in coming, but it came and I left with high hopes and

plans—the best education possible and a life of service for God.

First, into college. Then the war came along and I sought to enlist. It was a wonderful chance to serve my country and partly expiate my wrongdoings. But, Dad, do you know what they told me at the recruiting office? "We don't want you. You've got a record." I wish you could feel as I did after that. You just can't think much of yourself after being told you are not fit to fight for your country.

Eventually, you get over it. Mary helped me a lot. She was the girl I fell in love with before going to college. We were happy until I had to tell her about those prison years. She cried her heart out all night long, almost every night for a week. Then she gave me her answer, "I can't marry you. I would hurt my family too much."

I LEFT THAT SCHOOL and entered another. In a year or so, I met Ruth. She was as fine a girl as a fellow could hope for, talented musically, a university graduate, and a fine Christian girl. We fell in love and began to plan for our home and work for the future.

Then came the night I had to tell her. When she was able to reply, after an hour or so, her whispered, "I just can't marry you, dear," knocked my world to pieces again.

The ghosts of the past rose up again and I saw your drinking sprees and heard your hard curses. Once again you robbed me of something precious.

In spite of all that, I am still trying, still hoping, and still living as if I had had the finest father and home in the world. In the end, I'll win out.

DAD, YOU ARE A WICKED MAN. You have lived a terrible life and wrecked our home. It is an awful thing to have to say, but you are on your way to hell. You are going there, not for being a sinner, but for staying a sinner. All this I can forget and forgive because I now have a heavenly Father.

But this one thing I cannot forget. Between you and me there is a great gulf fixed—fixed by a merciful and loving God. You can receive the same free pardon and salvation from Him. This is my last word and I plead with you to take advantage of God's offering.

Last week, by personal work, eleven people got right with God by receiving Jesus Christ as their Saviour. And listen, seven of them were just as sinful as you are. You will have to come to God in the same way—the way that all sinners take.

The Bible throws light on all the issues and problems of life, but it is chiefly concerned with the great plan of salvation. The plan is beautifully simple. Either you are in the family of God with all the rights of a son, or you are not. And if you are not in God's family, you are in the devil's household and will suffer a just punishment. "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

All men everywhere have sinned, for

God says, "All have sinned, and come short of the glory of God" (Rom. 3:23). He also says, "The soul that sinneth, it shall die," and "The wages of sin is death." If the wages of sin is death, then whose death? Your death, Dad, or the death of someone in your place and for you. Jesus said that He came to "give his life a ransom for many" (Mark 10:45). God never winks at or overlooks sin. Sin is always punished in one of two persons, the sinner or Jesus Christ, and it always means death.

This is what Jesus Christ wants to save you from. "God is not willing that any should perish." You don't have to wait until death to be condemned. You are condemned already. The sentence of death has been passed, and you are now awaiting execution of the sentence. You are guilty and condemned. God says, "He that believeth on him is not condemned; but he that believeth not is condemned already." Why? "Because he hath not believed in the name of the only begotten Son of God" (John 3:18). This Son died for our sins that we might be saved.

WHAT TO BELIEVE? God tells us plainly, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shall be saved" (Rom. 10:9).

Jesus Christ, the Son of God, died on the cross that a way of escape might be made for all who believe that fact. God laid our sins on Him, punished Him in our stead. He suffered the penalty we should have suffered, and was raised from the dead that we might be justified.

NOW WHAT TO DO? Once again God tells us plainly that "as many as received Him [Christ], to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). When you receive Jesus Christ as your Saviour, then the divine imperative of being born again and into God's family is carried out. Forever after you

are His son, with a place in heaven waiting for you. Only on these conditions will God pardon you from sin.

Dad, I plead with you to receive Jesus Christ as your Saviour. How is that done? Jesus said, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Please receive Him!

I will love you and pray for you as long as you live.



The Gospel And Labor Unions

[Continued from page 660]

tion of that which God has given you as a steward in the furtherance of the gospel of Christ and ministering to human needs? I Peter 4:10 says, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." It has often been said that you can't take it with you. That is true but you can send it on ahead.

Thirdly, recall the words of Christ in Luke 2:15, "A man's life consisteth not in the abundance of the things which he possesseth." Call to mind also the parable of the rich fool. Poor indeed is he who may be rich in this world's goods if he is not rich toward God. You can never satisfy your soul with material things.

Fourth, apply the words of Paul in Colossians 3:2, "Set your affection on things above, not on things on the earth." Give first place in your interests and desires to the things of God and the things of eternity. Millions have marched across the pages of history in testimony that there is no real heart satisfaction outside of Jesus Christ. Augustine said long ago, "Thou hast made us for Thyself, O God, and our hearts will never rest until they rest in Thee."

Finally, let the solemn statement of Jesus Christ sink deeply into your heart until it is transformed by the grace of God. "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Though you gain all that your heart could desire of this world's goods, but have no eternal treasure laid up where neither moth nor rust doth corrupt, you are poor indeed. Though you may be able to travel and see the wonders of the world, yet overlook that free salvation that will admit you to the eternal celestial realm, you will have missed all that is worth while.

You may hear many commendations of your work here, but if you never hear those words which will ring forever in the ears of those who hear them, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. 25:21), sad indeed will be your lot! In the words of the hymn, may you "make sure of heaven," may you "enter the fold."

This is the message of the Church to the laboring man.

Delinquent Parents

By Rev. R. I. Humberd

ELL, I HEAR that Elijah went to heaven today," said Father, as he drew his chair up to the table and reached for a piece of bread.

"Yes," said Mother, "I hear there were horses and a chariot of fire."

"Well," drolly Father, "I hope he has a better welcome up there than he had down here. Seems like he couldn't make it here. He was always making famines and complaining how people lived. I'm right glad he's gone."

"But I am not real sure we are through with him," replied Mother slowly. "I hear that the spirit of Elijah rests upon Elisha."

"Well, I wish that fellow would take his bald head and go up, too," said Father vehemently. "A chariot ride would do him good."

Neither Father nor Mother had noticed that two bright eyes were sparkling with interest. Two little ears were tuned to every word and a little heart was throbbing with distrust and disrespect for the man of God.

A few days later, Elisha came to Bethel and walked slowly down the street. There was a whispered conversation in an alley.

"You're afraid to say that out loud."

"No, I ain't either."

"I dare you to say it."

"Go up, thou bald head."

Ah, that was fun. Other children



God's Gift

BY CLARENCE H. COMPTON

You have no need of a Saviour?
You feel self-sufficient without?
We know of your godly behaviour,
But isn't there one little doubt?

Of course you are safe and contented;
Your vision is narrow and dim;
The things of this world have prevented
Your learning the truth found in Him.

You have no need of repentance?
Things that you do are quite right?
But listen to this little sentence—
The world has blinded your sight.

There isn't a thing that we're seeking
To take from the treasures you hold;
But of what you have not are we speaking,
And its value is greater than gold.

The substance of what all men seek for,
The evidence of things they can't see,
Eternal and quite everlasting—and
what's more,
Through God's grace—it is free.

joined in. "Go up, thou bald head; go up, thou bald head."

Elisha moved slowly down the street and the children followed him. "Go up, thou bald head; go up, thou bald head."

Other children joined the party—dozens of them, scores of them. The air of Bethel vibrated with the cry, "Go up, thou bald head."

Mothers, hearing the commotion, dropped their work and hurried to the door. Then, taking in the situation, their smile of complacency but added fuel to the blasphemous exercise, "Go up, thou bald head."

It was evident that there was little welcome in Bethel for the man of God that night, so he moved on and out into the open country. The children were having fun, "Go up, thou bald head; go up, thou bald head."

Suddenly the man of God stopped; he turned and uttered a few short words, but words freighted with omnipotent power. "And there came forth two she bears out of the wood, and tare forty and two children of them" (II Kings 2:24). And so my story ends.

B

UT, HARK! What is that? From whence comes that same nefarious chatter? Are not the actors in that scene all dead? Have they not long ago returned to mother dust? I look and lo, in a thousand American homes I see, not Jews, but Christians, and yet the same blasphemous exercise of tearing the preacher to pieces in the presence of the children. Is disrespect for the man of God the fault of the children, or is it the delinquent parents?

I put up gospel signs over the country, "Prepare to meet thy God"; "Christ died for our sins"; "Jesus saves." Securing permission of the owner, I painted a sign, "Jesus saves," on the foundation of his barn. It was permitted to bear its testimony for some time when someone whitewashed over it. I secured permission to repaint it, and arrived with paint and brush when some small children came from the house and hooted and yelled at me until I was glad indeed when the task was finished.

Verily, we wonder at the consecration of a Christian home where the consecration of the older members would produce such a demonstration in the little tots.

Closing my eyes and looking back through the years, I see a young man sitting on the south side of the table. It was Sunday, and the visiting minister had been invited to our home for dinner. My father, knowing several ministers in the district, was asking the visitor about them. But as each name was mentioned he promptly proceeded to rip him up and

tear him to pieces. Finally, I left the table and went to the barn. But as I got to the north side of the table, I paused and looked back, and the elements in that look are beyond the power of language to describe as there surged across my sensitive soul conflicting emotions of surprise, disgust, wonder and distrust, and there passed before the pages of my mind the question, Is it possible that ministers are really like that?

Verily, "touch not mine anointed, and do my prophets no harm" (Ps. 105:15).

There are men as wise as owls without any fire in their souls. Enthusiasm means "in God," and I cannot understand how any man can realize his standing before God, and not be on fire every day of the year. Any man who goes into business and does not throw his heart into it does not succeed. Why should we not go into the Lord's work as earnestly as into any worldly task?—D. L. Moody.

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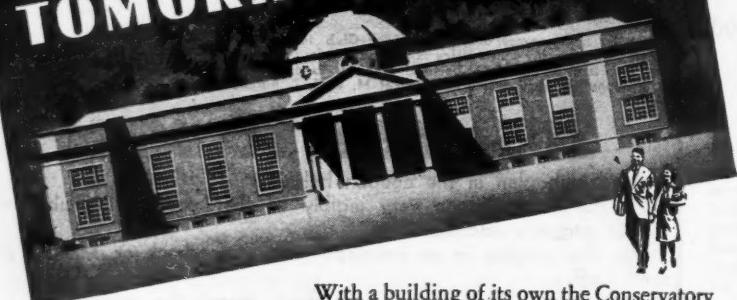
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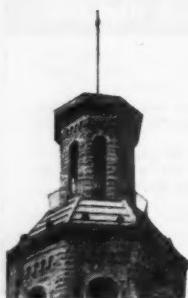
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Order of Events at the End Time

By Rev. George H. Gilmer

If you would understand this article, read the Scripture references.

LE T US START with the coming of Christ for His saints. Read I Thessalonians 4:15-18. Note that Christ would not have us to be ignorant of this great event, except as to the time. He wants us to know about it. When He comes to the air above us, all dead saints, from Abel on, will be given spiritual bodies, and, together with living saints on the earth at the time—who will also be given spiritual bodies—will be caught up to meet Christ in the air, and taken to the place prepared for them (see John 14:1-3). These spiritual bodies, given to all saints living and dead, will have the same identity as their natural bodies, but will be quite different. Read I Corinthians 15:35-55.

After this, for a very brief time, there will be no saints on the earth. But very soon the evangel is proclaimed by Jews, who are now convinced that Jesus is the Messiah. And great multitudes from all nations are saved (see Rev. 7:14). These are called the tribulation saints. The period of great tribulation lasts seven years as the Holy Spirit through Daniel tells us.

During that period the "beast" and the "false prophet" are active, and at the end are cast into hell alive. This is at the battle of Armageddon. God has permitted Satan to gather *all* nations to Palestine for this great and last battle. Christ and His saints return during the battle and put an end to it.

Then the judgment of the nations takes place (see Matt. 25:31-46). This judgment of the nations is quite distinct from all other judgments. The "sheep" nations enter into the kingdom, and the "goat" nations "go away into everlasting punishment."

Satan is then bound for a thousand years, loosed for a little season to gather his own, and he and they are cast into hell forever. Then the kingdoms of this world become the kingdoms of our Lord and of His Christ, and He reigns forever and ever (see Rev. 11:15). Sin, suffering, sorrow, pain and death are gone forever (see Rev. 22:1-5).

"Amen. Even so, come, Lord Jesus" (Rev. 22:20).

Freedom is not a gift of the state. Freedom is the result of the courage and sacrifices of high-souled men.—Watchword.

Because in relation unjust or evil of God, respect & alive in man spirit of which He made prisoned time re God was Noah was ready; safely to mediate (water) (namely fifth of conscience unction into the right subject and power)

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The v that th death-like fig the wo baptism bolic w July,

Golden Nuggets for Bible Students

By KENNETH S. WUEST

A PROCLAMATION

Because Christ also died once for all in relation to sin, a just One on behalf of unjust ones, in order that He might provide you with an entree into the presence of God, having been put to death with respect to the flesh, but having been made alive with respect to the spirit (His human spirit), (19) in which (or by means of which human spirit) also proceeding, He made a proclamation to the imprisoned spirits (20) who were at one time rebels when the longsuffering of God waited out to the end in the days of Noah while the ark was being made ready; in which eight souls were brought safely through by means of the intermediate agency of water, (21) which (water) as a counterpart now saves you, (namely) baptism; not the putting off of filth of flesh, but the witness of a good conscience toward God, through the resurrection of Jesus Christ, (22) who is at the right hand of God, having proceeded into heaven, there having been made subject to Him angels, and authorities, and powers (I Pet. 3:18-22).

"Flesh" is the translation of *sarki* (*sarki*), and spirit of *pneumati*, both pure datives, classification, dative of respect; the former not locative because *in* (*en*) is not used, the latter not instrumental, because *sun* (*sun*) is not used. "Flesh" refers to the physical body of our Lord, and the phrase therefore to His physical death.

"Spirit" refers, not to the Holy Spirit here, but to our Lord's human spirit, the logical opposite of His body. "Quickened" is a translation of *zōopoieō* (*zoopoieō*), "to make alive." The Holy Spirit had forsaken our Lord (Ps. 22:1), no oil upon the flour of the trespass offering speaking of the absence of the Spirit at that time (Lev. 5:11). However, before our Lord died, the Spirit had returned to make alive His human spirit again. In this human spirit, our Lord went, between His death and resurrection, to the angels in Tartarus (II Pet. 2:4; Jude 6, 7).

The word "spirit" is never used in the New Testament when designating a human being as a moral intelligence in a certain category of created beings. It is used only of angels and demons in that way. "Preached" is the translation of *kηρύσσω* (*kerusso*), which does not mean "to preach the gospel," which is *euaggelizomai* (*euaggelizomai*), but "to make an official proclamation." This proclamation was not the gospel. There is no provision in the atonement for the salvation of angels (Heb. 2:14-18).

The waters of the Flood saved Noah in that they bore up the ark above their death-dealing powers. The words "the like figure" refer back grammatically to the word "water." Peter says that water baptism saves merely in a typical, symbolic way, as a counterpart, not actually.

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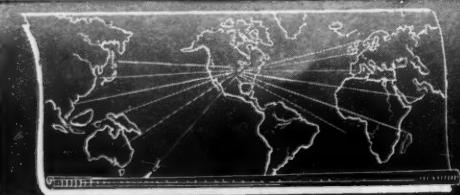
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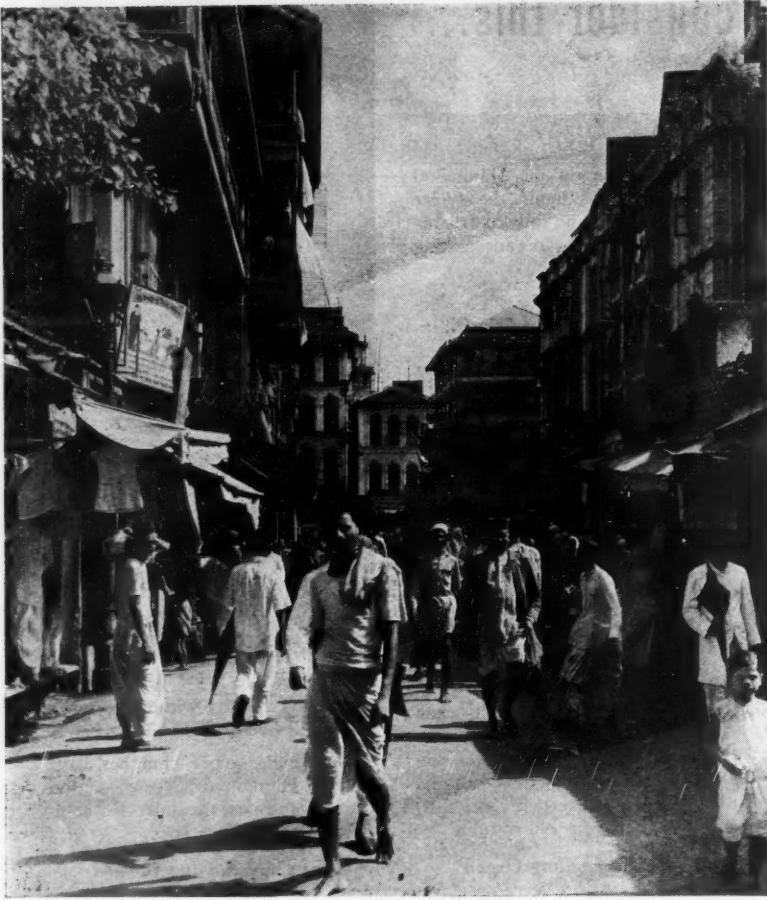
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MISSIONS

★ Harold R. Cook



A STREET SCENE IN BOMBAY, INDIA

A missionary recently arrived in the Orient writes what most impresses a newcomer is the multitude of people. Wherever he turns there are people—throng of them. India alone has nearly 400 million in an area not much more than half the size of the United States. Gendreau photo.

THE SPIRIT MOVES IN INDIA

WHILE rioting and political unrest in India are being headlined in our daily papers, there are indications of another movement, less spectacular but of lasting import, which is also being felt in some parts of that afflicted land. The Poona and Indian Village Mission reports:

"There is at present a great movement of the Spirit in Berar, where the Church of the Nazarene is laboring. We hear from our friends there, that in some villages there are so many inquirers that they are finding it difficult to get time to prepare them for baptism."

Plans for establishing a large convention on Keswick lines for the whole of Maharashtra, together with other smaller conventions for the deepening of the spiritual life of the Church, are being

made by the Bombay Representative Christian Council. In addition, a ten-year plan for making the church in that area not only a literate church but a Bible-reading church is being carried out, using the services of a full-time worker.

THE CROSS USED AS A CHARM

Cholera is raging in Kiangtsing. Every time we go out we see coffins being carried along the street. Two coolies, chanting to keep step, are enough for a baby, four for a school child or a poor person in his box of pine boards, up to sixteen for wealthy old Mr. Plums who died in his "foreign mansion" down by the Big West Gate. The plague is no respecter of persons, but it makes especially quick work of bodies thin and wasted from years of wartime malnutrition.

In times of calamity the common people hang charms and amulets above their doors to ward off evil influences and turn the demon of death from his quest. These are often some simple object such as a mirror, a paper lantern, or a rust-worn saw.

But this time the superstition has taken a noteworthy turn. Going down the street the other morning, I was suddenly struck by the fact that child after child had a small cross sewn on his shoulder and that nearly every door had a paper cross on it! Red in color, they varied from a few inches to a foot in length. Some doors bore only one, while most had a pair, one on each doorpost.

The first thought that came to my mind was, "And they shall take of the blood and strike it on the two side posts. . . . And the blood shall be to you for a token upon the houses. . . . And when I see the blood I will pass over you, and the plague shall not be upon you to destroy you."

Why should the people choose a cross as a charm and safeguard? Is it simply the sign of medical aid which has been thus borrowed? Or is it more definitely the Christian cross? These are questions which I began asking and this is the story I heard:

A local woman, poor and widowed, lived in a hovel on a back street of the city. With her only child, she slept, cooked, ate, and worked in the one poor room. One evening as she was preparing supper, her little boy playing on the floor beside the stove, a stranger suddenly appeared before the door and spoke to her. "Will you give me food and put me up for the night?" he asked. Apologizing for the meanness of her quarters, the poor woman said she could not do it.

"But it will be to your advantage," the stranger replied, "for I am sent from the heavenly Father to receive the souls of those who are dying of the plague. I'll give you a sign so that the pestilence will not harm you." And then the stranger is supposed to have given her the sign of the cross.

As the Chinese saying goes, "One tells ten; ten tell a hundred." So was this story spread throughout the city until on every street the crimson crosses began to appear on doorposts and on the children's clothes. The big door of the gospel hall compound is one of the few on our lane which does not display the scarlet symbol of the Saviour's sacrifice.

For forty years the local people have heard of the power and glory of the cross of Christ, and now in time of dire need they have hit upon this use of the sacred symbol. Though done in ignorance and superstition, it also reveals a groping after the succor and safety of the cross,

a desire declare to the Lord him," and "he is no China's

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A GLIMPSE

We can led along large fish here wou We just the wom around us. I tun was our "Monr "Aye,

July, 19

a desire which will give an opening to declare to them "that they should seek the Lord, if haply they might feel after him," and to press home upon them that "he is not far from every one of us."—*China's Millions*.

A MISSIONARY DAY

You ask, "What do you do in the course of a normal day?" This is hard to answer since no two days are alike. One thing we do not suffer from is the boredom of routine. One may plan a day, only to find it upset by the unexpected, as plans are always "subject to change."

This is Tuesday. This is how we have spent the day. Breakfast and family devotions finished, John went to check on the work of the five native boys working about the station. They are planting trees. We are trying to teach them to preserve the soil from washing away by the rains, which is only accomplished by proper example.

After this, John was busy at his desk with school and church affairs until time to go to the *oma* where he, together with some native Christians, had a service at the market. Ready to leave for the service, he found it necessary first to repair the car, as there was trouble with the starter. (A missionary must be mechanic, carpenter, mason, tinsmith, pastor, teacher, farmer, doctor, housekeeper, stenographer, all in one.)

That fixed, he started off and was asked to call at the native hospital for a woman and her baby. After that he was stopped at another village to settle a family quarrel. The wife ordered her blind husband to be taken to jail; she said he was crazy. John tried to settle the affair, as the wife was more to blame than the husband.

Finally he got away from there, to arrive late for the service, and didn't get home till 2:00 P.M. for dinner.

During this time Alice was busy discussing the preparation of food for the day with the cook and caring for Joanne's needs. As soon as she is tucked into bed for her morning nap, Alice is off to the dispensary. Since this is mail day, we took time off to read the mail when John got home. Then there was a women's meeting, and back to the dispensary to treat the school children, while John went on with the tree-planting operations.

In the cool of the early evenings there are usually teachers or pastors from out-stations, or local people with needs who come in for one thing or another. Joanne has her evening walk and we have supper about dusk. Tonight is letter-writing night.—Mr. and Mrs. J. Schellenberg.

A GLIMPSE OF AFRICA'S SOUL

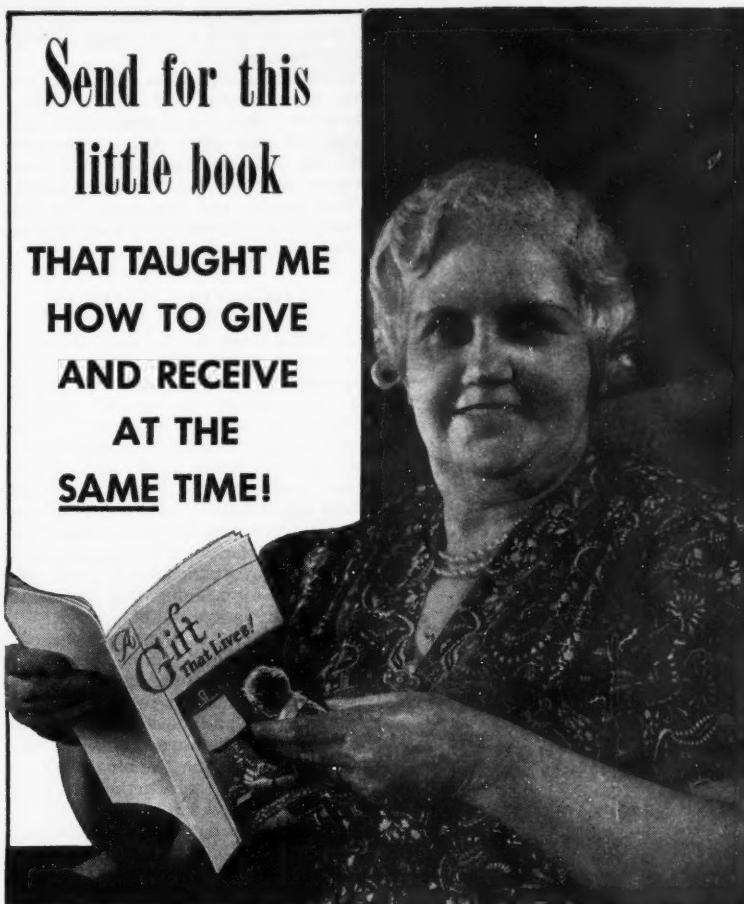
We came near the town and the path led along a small stream. We saw such large fish in the water that we decided here would be something good for supper. We just started to drop in a hook when the women of the town came swarming around us wailing their protest against us. I turned to the Liberian youth who was our guide.

"Monrovia, what they say?"

"Aye, Mrs. Moore, they say they beg

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you not to catch their babies." "What do they mean, 'their babies'? These are fish."

So he talked with them a bit, and then, with great disgust, for Monrovia is a Christian: "Mrs. Moore, when their small babies die they throw them in the creek and the fish eat them. So now these women say these fish are their babies."

Very quietly and very sadly, the missionary and her party went back to town.

—The Foreign Missionary.

NATIONALISM IN SOUTH AMERICA

A strong nationalistic spirit is arising throughout the Latin Republics, and Argentina is no exception to this. When an independent evangelical mission caused some annoyance to the national church by an excess of evangelistic zeal, recourse was had to an old clause in the Constitution of the Republic of 1860 which states that "it is the duty of congress to encourage pacific dealings with the Indian tribes, and to promote their conversion to Catholicism." This was interpreted as meaning that Protestant evangelistic work was not allowed.

For a short time, therefore, our missionaries were hindered in carrying on evangelistic work on the mission stations of one area, but as our policy has always been to aim at an indigenous church, our band of faithful native evangelists were able to continue the teaching work. It was a time of testing whether the foundation which had been laid during the last thirty years had been well done, and we praise God that the native Christians have stood the test.

The restrictions on our workers are being lifted, and the spread of the gospel message continues among the Matacos and Toba Indians. Nevertheless, Christian work is more difficult now than thirty years ago, and it may be that the signs of increasing nationalism in Latin America will result in the prohibition of evangelistic workers being allowed entry into some of the republics in the near future. How important becomes the ministry of the indigenous church, and how we should concentrate on the training of the native workers before the door of opportunity closes!—William F. White, in *The South American Missionary Society Magazine*.

AFRICAN CHURCH PROBLEMS

African churches have their distinctive problems. Some of those discussed in a recent workers' conference in Nigeria are mentioned in this letter from missionary Katherine Herring:

"Should a man burn his idols or give them to some relative who is a sinner? In Acts 19:19 the books burned could have been sold for about ten thousand dollars, but it was after they were burned that the Word of God increased. It was decided to burn the idols.

"A few more of the questions: What should be done with the five wives of a man who has just accepted the Lord? Should a Christian buy on Sunday? Should a man go into debt? Should the women be allowed to run to the window and spit whenever they want to? Should the children be allowed to play in the

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July 1946

Dear Friends:

The big war is over, but the world is still on fire. There is the fire of sorrow, more now than ever. There is the fire of suffering, beyond tongue or pen. There is, worst of all, the fire of sin—burning, blazing, blighting sin. The Jews are affected by this threefold conflagration more than any other people.

There is the awful sorrow of the Jews. Germany's concentration camps alone account for 4,000,000 of their dead. Out of 3,500,000 once found in Poland, less than 800,000 now remain among the living.

Then there is the fearful suffering of the Jews. Homeless, hopeless, helpless, friendless, comfortless, they are denied refuge in their God-promised homeland. It is utterly impossible to measure their bitter plight.

Last of all, they are still in their sins. Being without Christ, they are led astray by teachers who, for the most part, have lost every vestige of their ancient faith.

There is only one hope for the Jews—God through the Lord Jesus Christ. There is but one way out for them—the Gospel of Calvary, the way of the Cross.

Called to work in this field of desperate spiritual need, our Association invites the prayerful fellowship of all earnest Christians in the God-inspired task of winning Jews to Christ.

Those who pray and work for the salvation of Israel are directly in line with the purpose of God, the purpose which Peter and John declared to the Jewish multitude at the Gate Beautiful, "The God of our fathers raised up Jesus . . . and sent Him to bless you, by turning every one of you from your sins."

You may have a share in this blessed work.

Your servant in Jesus Christ,

Hyman J. Appelman

President

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church? If a man has inherited his wife from his brother, or from his father, after he becomes a Christian should he keep her or marry the one he has chosen? Should a Christian eat blood, dogs, rats or cats, and should he chew cola nuts? (Yes, that's right, coca-cola is from the same nut.) Should he take his brother or anyone to law? Should he eat that which has been offered to idols?

"Paul must have had his problems when he was here. I have had my questions, too, but I have been blessed more than tongue can tell in just searching the Word together with them. You ask, 'How did you answer some of these questions?' May I ask, 'How would you?' (James 1:5)."

"FREEDOM" UNDER FRANCO

A certain amount of freedom to believe and preach the gospel, after years of severe repression, has been officially conceded to Spanish Evangelicals. We trust this may not be merely a sop to foreign opinion, which has grown increasingly strong against the Franco regime since V-E day. Spanish believers have been glad to take advantage of the new liberties, but sometimes find them denied by local officials, as the following letter to the Spanish Christian Mission reveals:

"On October 7 all the congregation, with our brothers and sisters from other towns, went to the farm of a brother, not far from town, to hold a meeting. Six believers went down to the waters of baptism after I had given an appropriate message from the Lord.

"When this service was finished and we were ready to celebrate the Lord's Supper, a municipal inspector came and arrested us because he said we did not have permission to hold services. I showed him Article 6 of the new Spanish Bill of Rights. In spite of that he took us to the barracks of the civil guard.

"All of us were taken through the principal streets of the town and then were locked in prison. They took from us everything that we had ready for the communion service. Then they made an affidavit and put us at the disposition of the judge of instruction.

"Three days later we were set free. We all were very happy since the Word of the Lord was fulfilled, 'If they have persecuted me, they will also persecute you,' and we hope in the blessing that the Lord gives us from moments of persecution."



That Traitorous Kiss

By ANNA JANE GRANNISS

To be like Jesus, should I stand and take A traitor's kiss? I did, Lord, for Thy sake! I did not kiss him back—I am not bid— The gospel does not say that Jesus did Kiss Judas back. I am not called to go Beyond my Lord, with either friend or foe;

But I am called my enemies to bless, And pray for such as bring me to distress. Through grace, I do. But, oh, what matchless grace In Him—to let that traitor kiss—*His face!*

Moody Monthly



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A Stirred Spirit

[Continued from page 675]

daily with them that met him" (Acts 17:17).

Paul went everywhere in his great comprehensive ministry of teaching, preaching, persuading, pleading, praying, rebuking, disputing, warning and weeping. His theme was Christ—crucified, risen, exalted, coming. He said, "For I determined not to know anything among you, save Jesus Christ, and him crucified."

His reasoning was with regard to sin, righteousness, and judgment. His sanctified tact was always in evidence, and the outcome of His ministry was three-fold—some mocked, some procrastinated, and some believed.

There is a great need for spiritually exercised men who see and feel and do. This is a glorious day for Spirit-filled men, faithful to God and faithful to men. Much that is preached today is but an evaporation of the truth.

We listen to the voice of God out of His unchanging Word: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables" (II Tim. 4:2-4).

Of these false guides it may now be said: "Judgment is far from them; they wait for light and behold obscurity; for brightness, but walk in darkness. They grope for the wall like the blind, as if they had no eyes; they stumble at noon-day as in the night; and are in desolate places as dead men."

Spiritually dead! God's ideal is not the man who tries to make this world a delightful place to live in, apart from Christ. That was the work of Cain. His ideal preacher is the man who keeps separate from the world of sin, united to the Christ of God, filled with the spirit of love, and beseeches men day and night and with tears, to be reconciled to God. He is not aiming to "ameliorate the present social order," but to bring Christ to every man that all shall be without excuse, and to gather out of the world a people for the name of Christ.

In the days of Constantine, the power of the world was accepted to further the ends of truth. From that time the professed Church went from bad to worse until the days of Martin Luther, when the old gospel was preached, the Holy Spirit's power was relied on, and, "Here I stand, God help me!" was the battle cry.

The wonderful results following the preaching of the Wesleys and Whitefield, Spurgeon and Moody, teach the same lesson.

In these dark days men will turn to anything but God. In the Acts we read that the apostles gave themselves "to prayer, and to the ministry of the word," and then much people were added. Would it not be well to return to this old and tried method now? What are we doing to stem the tide? Time is short!

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3. Lily of the Valley Softly and Tenderly
4. More Love to Thee Hold the Fort Throw Out the Lifeline

5. Praise Him! Praise Him! Nobody Knows the Trouble I See

6. What a Friend We Have in Jesus Little David Play On Your Horn The Old Rugged Cross
7. Let the Lower Lights Be Burning Amazing Grace Do Old Ark's A-Movin'

8. I Love to Tell the Story We Shall Rise

9. When Morning Comes Lead Me Gently Home, Lord
10. On the Jericho Road In the Sweet By and By
11. This World Is Not My Home Never Alone
12. Onward Christian Soldiers Rock of Ages Due to be a Daniel

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14. Steel Away The Old Account Was Settled Long Ago
15. Battle Hymn of the Republic All Hail the Power Of Jesus' Name
16. Jesus Savior, Pilot Me Old Fashioned Meeting
17. My Heavenly Father Watches Over Me

18. O Little Town of Bethlehem
19. Sweet Hour Of Prayer (Piano Solo by Rudy Alwood)
20. I'd Rather Have Jesus

- I Think When I Read That Sweet Story Of Old
21. In The Garden Am I A Soldier Of The Cross
22. Saved by Grace Swing Low, Sweet Chariot
23. There Is A Fountain I'm On The Battlefield
24. Just As I Am Pass Me Not

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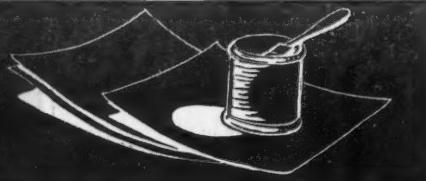


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★ Harold L. Lundquist



LET FREEDOM RING!

MANKIND has been only occasionally favored with the quality of leadership seen in George Washington. The unworthy are much more frequently exalted. He felt the fear of this when in his Farewell Address he said:

"However combinations or associations . . . may now and then answer public ends, they are likely in the course of time and things to become potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government, destroying afterward the very engines which have lifted them to unjust dominion."

He saw the shadow cast by unholy ambition and lust for power. Were he alive today, he would reiterate the warning. Laws and principles of good government are greater than the men who frame them, for they embody the highest wisdom and faith of the people who through democratic intercourse and freedom create them. The death of freedom is at hand when men regard themselves as superior to these laws and principles and seek power for their own ends. God wants men of reverence, humility, dignity and wisdom to rule in the affairs of

nations. In democracies, it is the duty of the people to protect themselves by calling such to positions of public responsibility.—*The Watchman-Examiner*

NO SUNDAY DINNER?

There is an uncomfortable bit of truth in the weary comment of an overworked pastor who sighed when he said, "The membership of the average church is the greatest missionary field on earth."

The police records of every city in America will show that the problem of juvenile delinquency is by no means restricted to the slum areas. Children from some of the best homes in every city are falling into the hands of the police and juvenile authorities, for no other reason than that parents are not accepting their responsibilities for their own children.

We venture a positive assertion, in the confidence that hundreds of thousands of American parents need desperately to awaken to its truthfulness: No Sunday dinner, no Saturday night bridge club, no lodge meeting, no Sunday picnic, no out-of-town pleasure trip, no amusement is as important in the life of a parent as the responsibility for providing religious and moral training for his child.

In our opinion there is a serious need for some extremely straight preaching, as well as for some courageous pastoral work at this very point. Thousands of church mothers need to be told in plain terms that no Sunday dinner is as important as their presence in the church school with their children. It may even be necessary for someone so far to trespass upon the privacy of some homes that they shall say to some parents, "You have no right to a child you are unwilling to train."—*Christian Advocate*

LIVING A DAY AT A TIME

Every morning offers us an opportunity to start all over again. The failures and mistakes of yesterday should not be allowed to cloud the new day. What someone has called "the leavings of other days" may best be handled as the apostle disposed of them—"forgetting those things which are behind . . . I press toward the mark."

The late Bishop John H. Vincent had the custom of repeating to himself each morning the following simple but far-reaching resolution, which may serve as a model for us:

"I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God."

In order that we may carry out such a resolution, we must begin each day with God. Through communion with Him in prayer and meditation, and through the study of His Word, we shall find that cleansing of mind and heart and that clarifying of vision which will enable us to make this day a truly new one in our experience.—*Christian Observer*

ARE REVIVALS WORTH WHILE?

"I do not believe in revivals. People who are converted in revivals do not hold out."

The editor has heard that many times. That is not true. Revival conversions "hold out" better than any other kind. Some years ago we addressed an audience of two thousand ministers of the gospel. "How many of you ministers were converted in a revival campaign?" the editor asked. All but thirty-five of the group of two thousand stood, stating they were converted in some kind of revival campaign.



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All businessmen believe in a business revival. If business gets to a low ebb, they try to stimulate business. Political parties believe in revival. If there was not a political revival every four years, the Republican and Democratic parties would both die. Patriotism would die if there was not an occasional patriotic revival. When spirituality gets to a low ebb, a revival is needed.

There must be some spiritual life in an ecclesiastical organization if there is to be a revival in that organization. Many of our churches are dead spiritually. Many others are dying. If there is any life in a church it can have a revival if the people are willing to pay the price.—*The Fellowship News*

SOUL EXERCISE

It is a delectable story which was told by R. Lee Sharpe. And a short but big sermon it was, too!

"I was just a kid. One spring day, father called me to go with him to old man Trussel's blacksmith shop. He had left a rake and a hoe to be repaired. And there they were ready, fixed like new. Father handed over a silver dollar for the repairing. But Mr. Trussel refused to take it. 'No,' he said, 'there's no charge for that little job.' But father insisted that he take the pay, still extending to him the dollar.

"If I live a thousand years," said R. L. Sharpe, "I'll never forget that great man's reply, 'Ed, can't you let a man do something now and then—just to stretch his soul?'"

That short but big sermon from the lips of that humble, lovable blacksmith has caused us to find, again and again, the great joy and quiet happiness which come from a little "stretching of the soul."—*Alabama Baptist*

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America rests upon four cornerstones: the English Bible, the English language, the common law, and the tradition of liberty.

But liberty, language, and laws might have been drawn from the Bible alone. Had we brought nothing with us across the sea beside this supreme Book, we might still have been great. Without this Book, America could not have become what she is; and when she loses its guidance and wisdom, she will be America no more.

Did we bring the Bible to these shores? Did it not rather bring us? The breath of ancient prophets was in the sails that drove the tiny *Mayflower*. The hope and faith of ancient poets, kings, and lawgivers was in the hearts of those who first sang the Lord's song in this strange land. Our first dim outlines of a commonwealth in the Western World were drawn "as near as might be to that which was the glory of Israel." From those beginnings until now the Bible has been a teacher to our best men, a rebuke to our worst, and a noble companion to us all.—*Odell Shepard*

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THROUGH EDITORIAL EYES

One of the problems of the editor of a religious magazine is the choosing of what shall be published of the masses of prose and poetry that come to his desk. There is much that is indifferent in quality, some that is good, a little that is excellent. The reaction also of authors to editorial criticism is frequently in inverse ratio to the quality of their writings. Often the poet's productions are prized most highly, and there is an attitude of surprise, not to say resentment, at the rejection of their efforts.

A difficulty that secular papers do not have to face is the claim of inspiration put forth by some contributors. Concerning this the following excerpt from an editorial in the *Pentecostal Holiness Advocate* is worth repeating.

"We want copy in this office and we need copy, but we want copy that will stand on its own legs. When somebody writes me, 'I was definitely led by the Holy Ghost to write this article and send it to you,' that article has two counts against it before it is ever read by the editors. It sounds too much as if someone is trying to scare the editor into printing his stuff. And editors who are worth their salt just don't scare."

"If the Holy Ghost leads anyone to write an article and that person writes under the leading of the Holy Ghost, he won't ever have to say a word about it. It will be a good article, readable and printable, and nothing of that quality ever goes into this editor's wastebasket.

"But personally, I would think a long time before signing God's name to anything that I write. I think that after writing the article I would read the Bible through very carefully to see if the Holy Ghost had done as good a job through me as He did through Moses, Isaiah, John and Paul."

Especially are these remarks true with regard to poetry, the flow of which seems inexhaustible. Day after day the mail brings offerings in verse, many of which have nothing to commend them either in form or contents. With them, as with articles in prose, we must reserve the right of exercising our judgment.—*The Alliance Weekly*

"IT IS EASIER FOR US TO LIVE....."

"It is easier for us to live knowing that there are good people somewhere in this world, who take such a warm-hearted interest in us," writes a Hebrew Christian survivor from Poland.

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NEED FOR DOCTRINAL PREACHING

It is astonishing how little doctrinal preaching there is. Complaints abound. Sermons are good, of their kind, but there is far too little definition of real Christianity in them. Compare the average published sermon with one of the New Testament sermons.

The preaching is admired, but it too frequently falls of bringing people to God. The listeners admire, but they do not revere; they appreciate, but they do not repent; they are interested, but they are not exalted. The exhortation which that great pulpit prophet, Phillips Brooks, gave to the divinity students at Yale in his day is appropriate now for our needs:

"The preachers that have moved and held men have always preached doctrine. No exhortation to a good life, that does not put behind it a truth as deep as eternity, can seize and hold the conscience. Preach doctrine, preach all the doctrine you know, and learn forever more and more; but preach it always, not that men may believe it, but that they may be saved by believing it."—*The Watchman-Examiner*

OVERGROWN CHURCHES

There is a rather general feeling among us that some of our churches are much too large to be labored with properly by the consistory and the pastor. Family visiting is a real problem in such large congregations. Members complain they are visited only once in from three to five years or even more infrequently; when they do receive a visit annually or biennially, the call is much too short and perfunctory. Near-delinquents receive no attention; in fact, delinquents often escape observation for a long time.

But the worst feature of a large church is that a frightful amount of precious talent among its members goes to waste. No church should be larger than 200 or 225 families. If it reaches that figure and still expands and the consistory has the vision, faith, and courage to put the kingdom of God ahead of its desire for bigness and its financial interests, it will take steps to sponsor the organization of a new congregation. Such churches are real "mothers in Israel."—*The Banner*

A man who is turning out careless, imperfect work is turning out a careless, imperfect character for himself. He is touching deceit every moment, and this unseen thing rises up from his work like a subtle essence and enters and poisons his soul.—Henry Drummond.

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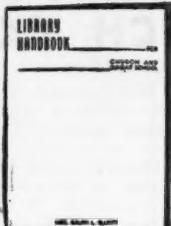
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Barak—Man of Triumphant Faith

[Continued from page 674]

regarded Og's iron bedstead an item of sufficient interest to merit inclusion in the account of the journey to the land of promise. Chariots of iron were encountered in the northern part of the land, and later, in the days of Barak, they were oppressed by the Canaanites equipped with nine hundred such chariots.

While the Iron Age had not reached Egypt during the days of slavery, iron was known in Egypt and was regarded as a magical metal. The Egyptians knew it as the material of which meteorites were composed. Ancient people did not distinguish between lightning and meteoric flashes. Therefore, on those rare occasions when a meteorite came to earth with a flash and a roar and landed with an earth-shaking crash, it was regarded as a particularly vicious instance of lightning. The meteorites which were recovered were believed to be the very substance of lightning, the dread missile of the gods, the physical agent of one of the most powerful and terrifying forces of nature. Most meteorites are iron alloys and were so recognized by the Egyptians who, therefore, ascribed supernatural properties to that metal.

Barak and his followers doubtless knew of the Egyptian superstitions regarding iron because of the long period of slavery of their people in that land, and this knowledge must have increased their natural dread of the iron chariots of the Canaanites. Surely the odds which he was called on to face in engaging the Canaanites in battle must

have appeared insurmountable by all human standards, and our estimate of the faith and courage of the man must grow as we contemplate the situation in terms of the times and conditions under which he lived.

FIRM IN HIS FAITH that God had called him to the task, Barak and ten thousand men of Zebulon and Naphtali marched to attack the Canaanites. With divine help, he was able to lure those chariots of iron into the plains of Esdraelon, which are soft and marshy during a large part of the year. There the terrifying panzers of the ancient world evidently bogged down and, far from being invincible engines of destruction, they became cumbersome and lumbering traps for the Canaanites, so that even their leader Sisera "lighted down off his chariot and fled away on his feet."

How often ostensibly impossible obstacles melt away when courageously attacked in faith, even as the terrifying iron chariots of the Canaanites got stuck in the mud and fell an easy prey to Barak and his men. Many times difficulties and problems are more formidable in prospect than when actually met face to face.

Few if any of us will ever be called on to face situations so completely hopeless from human standards as that which fell to the lot of Barak. However, the resources of faith with which he triumphed are freely available to us in our extremities, if we will only use them as effectively as he did.

Twenty Years on the Air

[Continued from page 669]

The Institute has been on the air approximately 46,000 hours.

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Word is constantly being received from those who have been saved after hearing the gospel over WMBI.

Countless thousands of believers have been instructed in the Word of God and practical Christian living through the broadcasts.

The Radio Department is now hearing from second-generation young people, sons and daughters of those saved through this radio ministry, who are now going into Christian service.

The Institute has always obeyed the rules laid down by the Federal Communications Commission, and the station has been commended by that agency for so doing.

These stations have co-operated in many ways with the orthodox churches of the radio area, in announcing their meetings, holding radio rallies in their churches, and in referring to them in-

quiries and contacts in their local communities.

Actual broadcasting experience and training have been given to hundreds of Institute students and other young people. Many of these are now in pastorate and broadcasting in their own areas. Some have gone to the foreign mission fields, and are having radio opportunities there.

The Institute has had series of nationwide gospel programs over three national networks, including the "Let's Go Back to the Bible" series over Mutual several years ago.

A series of ninety-one "Miracles and Melodies" in the form of fifteen-minute electrical transcriptions, prepared by staff and students of the Institute, have been broadcast over more than three hundred United States radio stations. Each program contained a gospel message or challenge.

When the station began broadcasting in 1926, it had a radio staff of three full-time workers. Today there are approximately 160 full-time and part-time work-

ers in the Radio Department. All these are busy in selecting talent, training, assigning, corresponding, producing, engineering, script-writing, broadcasting, announcing, teaching, and in other phases of the work.

THE NATURAL SEQUEL to the backward look should be the look forward. What of the future?

The Institute expects to continue sending forth the gospel of the grace of God in word and music as long as the Lord permits.

The new radio-dormitory building now in prospect will permit better planning, programming, and producing of broadcasts.

The Institute is already planning an enlarged program of radio training in its various schools, and announcements concerning this will be forthcoming in the near future.

The Institute is looking forward to intensive co-operation with foreign missionary radio in every possible way. This field has tremendous possibilities in the days just ahead. Many believe that the Lord is coming soon, and we want all to hear of His love and grace.

I began with D. L. Moody's favorite motto. Let me close with the recitation of one of the verses referred to on the cornerstone of the transmitter building at Addison: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

THE PATRICK HENRY SHRINE

Republics are perhaps not so ungrateful as reputed. Heroes of self-government do not rocket to adulation so rapidly as do the demigods of despotism, but neither does their fame fade so quickly or turn so frequently into obloquy.

It is good news that final steps have been taken toward public acquisition of Red Hill, in Charlotte County, Virginia, last home of Patrick Henry, and that plans of the Patrick Henry Memorial Foundation in that state call for its early restoration. The foundation was chartered some time ago by the Virginia State Corporation Commission to establish a perpetual memorial in commemoration of the life and character of the fiery Revolutionary orator.

Patrick Henry bought the place in 1794. Two years later, he made it his permanent home, and there spent the remaining years of his life. The original residence, somewhat remodeled, burned down in 1819, but its measurements and plans have been preserved and will be available for the restoration.

It is natural and laudable that Virginians should take the initiative in this project. For, as James S. Easley, president of the foundation, puts it: "If one were called upon to name the three greatest contributions of Virginia to the cause of freedom, he could respond: the sword of Washington, the pen of Jefferson, and the golden voice of Patrick Henry."—*New York Times*.

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Practical and Perplexing Questions

★ Nathan J. Stone



SATURDAY OR SUNDAY
N.S., Cropsey, Ill.

Question: The word Sunday never occurs in the Bible. Will you therefore please explain such verses as Hebrews 4:4; Luke 4:16; 23:56; Acts 13:42-44.

Answer: It is quite true that the word Sunday does not occur in the Bible, nor is the word Saturday to be found there. But if the seventh day is mentioned as a day of special worship, so also is the first day, as in Acts 20:7. It is so mentioned as to make it clear that this was already the common practice in the Church. If the observance of the first day breaks the law, as seventh-day observers insist, then Paul, Peter, the rest of the apostles, and the entire early Church were law breakers.

As for Hebrews 4:4, the mention of the seventh day refers *only* to the past and is purely incidental to the thought of rest, a new rest and a new creation of which the old seventh day of that rest, broken by man's sin and fall, was only typical. It was appropriately changed from the seventh to the eighth day, or the first day of the new week, on which our Lord Jesus rose from the dead, signaling that new rest into which men should enter through faith in Him.

As for the other passages of Scripture, when else could the Lord Jesus or the apostle Paul enter a synagogue but on the old sabbath day? The worshipers there were not Christians, and therefore could not be expected to observe any other day. It was the day of the old covenant, which is done away for believers. In Matthew 12:6 the Lord Jesus declared, Himself to be greater than the Temple, the visible embodiment of God's sovereign power and presence; and the Temple was done away. In the same connection He declares Himself to be also "Lord even of the sabbath day" (v. 8). We, His followers, are not to be in bondage to a day also done away.

In view of the exaggerated importance given by seventh-day observers to this day, it is significant that in answer to the question of the young ruler, "What good thing shall I do, that I may have eternal life?" (Matt. 19:16-19), the Lord Jesus did not even mention seventh-day observance as one of the commandments. He always summed up the commandments by that new commandment, that "royal law" which comprehended them all, the commandment of love to God and man (Matt. 22:35-40; John 14:15, 23; 15:12; Rom. 13:8-10).

—P&PQ—

VERSIONS OF THE BIBLE
B.F.C., Vine Grove, Ky.

Question: Many are troubled about

the Bible being "changed" in new versions that come out, since they believe the King James Version of the Bible to be the only true Bible. Will you please clear up this matter.

Answer: The Bible was written originally in the Hebrew and Greek languages, so that the King James Version is only a translation out of the original tongues. The English in itself is not inspired, except as it truly and literally sets forth the meaning of the original. But since many of the expressions used in the King James Version are no longer in use and not easily understood, and since here and there it is not the best possible translation, it has become advisable to change the language wherever necessary to make it more easily understood. The American Revised Version was intended to accomplish this. Many versions have appeared since which attempt to make the Bible better understood. There is no harm in this, provided those versions are true to the Scriptures, which sometimes they are not. We may safely trust the King James Version in this respect, and we can examine the truthfulness of other versions by comparing them with the King James Version. People who continue to be troubled should stick to the King James Version.

—P&PQ—

WHO ARE INTERCESSIONS?
M.C.W., Guys Mills, Pa.

Question: Is it right that only "great" saints, such as Moses or Paul, may make intercession? May not ordinary folk pray intercessory prayer?

Answer: It is not true that only the "great" or any particular group of believers have the right to make intercession. This was only true in a certain sense of the priesthood in the Old Testament. All believers may and should be intercessors in these days. In I Peter 2:5 believers are called a holy priesthood to offer up spiritual sacrifices. Out of the great Reformation of the sixteenth century there emerged clearly the great doctrine of the priesthood of every believer, a doctrine distorted and suppressed by the Church for more than a thousand years.

As priests today, believers may offer the sacrifice of praise to God continually (Heb. 13:15). But more particularly, we are to exercise our function of priesthood in intercession. Even in the Old Testament one of the great priestly functions, especially connected with the burning of incense, was this very ministry of intercession. Far from being presumptuous, it is a most wholesome and even vital function for our spiritual life, and certainly a "sacrifice" well pleasing to God. If it

is costly, as was suggested to you on the basis of I Samuel 7:9, it is only because of the consecration and the concentration of effort it requires. There are many who are not willing to give that, to their loss.

—P&PQ—

THE ESSENCE OF THE LAW
L.E.M., McLanierburg, Pa.

Question: Will you please explain Matthew 5:26, "Verily I say unto thee, Thou shalt by no means come out thence [prison], till thou hast paid the uttermost farthing."

Answer: Matthew 5:26 is a part of the section of verses 21-26 and must be understood in the light of the whole passage. It is one of two applications of our Lord's teaching in this section. It concerns particularly the sixth commandment. The scribes and Pharisees had in reality weakened, if not destroyed, the essence of this commandment by limiting killing or murder to an act of the arm, whereas the essence and sphere of the law was in the heart. The essence of murder, as shown in verse 22, is in anger and hatred of heart toward one's brother. This leads to the physical act. Verse 24 states then that no one who entertains such feeling toward a brother can approach the throne of grace (as seen in the altar) without first being reconciled. Verse 25 has to do with the throne of judgment, and teaches from the common experiences of the courts of those days, that if one pays to the uttermost for offenses and debts in human relationships, how awful it is to stand before God's throne with anger and hatred toward one's fellows.

—P&PQ—

GOD OR SATAN
A.T., Slater, Iowa

Question: Does the expression "fear him," in the latter part of Matthew 10:28 refer to Satan or God? Why?

Answer: There is an interpretation which refers to Satan the words, "but rather fear him which is able to destroy both soul and body in hell." On this interpretation it is argued that through yielding to him he has power to lead captive and thus eventually to destroy. This view is perhaps suggested by the mention of Beelzebub in verse 25. But the most commonly accepted and, no doubt, the correct one is that the "fear him" refers to God. The Word of God does not exhort us to fear the devil, but to resist and to defy him (Eph. 6:11; James 4:7). And greater is He that is in you than he that is in the world (I John 4:4). That God is the one to be feared does not mean, of course, that God is willing to destroy. II Peter 3:9 declares

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the very opposite to be the case. But it does mean that God has the power and the right to do so with the ungodly, and must as a perfectly holy and righteous Being exercise such judgment when His mercy in Christ is refused. See also James 4:12.

—P&P—

CHRIST AND MARY

R.B.P., Groton, N. Y.

Question: What is the meaning of Jesus' reply to Mary's request for more wine at the marriage feast (John 2:3, 4)?

Answer: First of all, there is no suggestion whatever of lack of respect or reverence in the word "Woman." And whatever of remonstrance or rebuke in the words following, "What have I to do with thee?" was no doubt gentle. The marriage feast was perhaps that of a kinsman or near friend. Mary's request for more wine was not only to fill an urgent need, but perhaps a call upon Him to begin to manifest the divine powers she felt He must possess. Her request was an evidence of her faith in Him whose miraculous birth and other events in His life she had pondered in her heart. No doubt she was zealous for His manifestation as Messiah, but it was not within her right or sphere as only a mortal to suggest when and how He should begin that ministry of God in the flesh, upon whom the Holy Spirit had already descended, accompanied by the words from the Father in heaven, "This is my beloved Son; in whom I am well pleased." It is well summed up in the words of Edersheim (*Life and Times of Jesus the Messiah*, Vol. 1, p. 361):

"As in His first manifestation in the Temple, so in this the first manifestation of His glory, the finger that pointed to 'His hour' was not, and could not be, that of an earthly parent, but of His Father in heaven. There was, in truth, a twofold relationship in that life, of which none other but the Christ could have preserved the harmony."

Our Lord's reply might better be expressed, "What is that to me and thee?"

TREE OF KNOWLEDGE OF GOOD AND EVIL

E.W.P., Los Angeles, Calif.

Question: What is involved in the sin of Adam and Eve? Did they partake of the fruit of a tree, or is there a more solemn significance as recorded in Genesis 2:17 and 3:1-24?

Answer: Involved in the sin of Adam and Eve is that power to choose which marked them as free moral agents. In whatever sense man could have been perfect, it was only potential till the power of choice was exercised. To choose the good would have been the crowning act in God's perfect work in making man in His own image. They could never have been what they were intended to be without the free exercise of that choice. That they chose wrong was, of course, the "risk," if one may so speak, which God took in bestowing such power upon them. There can be no doubt whatever that they partook of the fruit of an actual tree. Genesis 3:6 makes this particularly clear, or words have no meaning. There was nothing inherently wrong in the fruit itself. The sin consisted in disobeying God, in doing what He had forbidden. The liability to sin now became a tendency in human nature. Man became a sinner.

—P&P—

THE BARREN FIG TREE

W.P.R., Alameda, Calif.

Question: Can you explain why Jesus said to the fig tree, "Let no fruit grow on thee henceforward for ever" (Matt. 21:18-22; Mark 11:12-14)? I have not been able to find a satisfactory explanation for Jesus' cursing a fig tree because He found no figs on it out of season.

Answer: The finding of a fig tree with leaves, even though so early in the season they were usually bare, gave rise to the hope that there might be some fruit, perhaps the "first ripe fruit" (Hos. 9:10). It is true that Mark 11:13 adds "the time of figs was not yet," but there might have been some in this exceptionally early instance, since the tree was in full foliage. We can hardly expect such words of judgment from the Lord Jesus in such an apparently trivial matter without some underlying reason or teaching. Only a short while before (Luke 13:6-9) He had given the parable of the fig tree in which He had made that tree a symbol of the Jewish nation which, though fully come to maturity, exhibited only the "leaves" of outward forms and observances but did not yield the "fruits" of righteousness; hence it was a barren tree, without prospect and fit only to be cut down. The judgment passed here, therefore is a symbol of the judgment passed on Israel as a nation, which the fig tree represented. He realized then that they would not accept Him, and there was no reason for further delay in passing judgment upon an unrepentant, unbelieving and, therefore, spiritually barren people. It was a barren fig tree cumbering the ground (Luke 13:6-9). The story reveals then that the cursing of the fig tree was not merely an impatient, capricious act, not an end in itself, but a means of imparting spiritual teaching.



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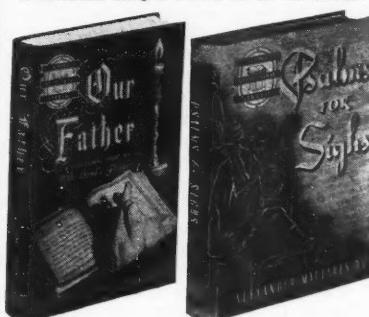
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July 21

JESUS AND TRUE WORSHIP

Deuteronomy 8:11-14, 18-20;
Isaiah 40:30, 31; Mark 12:28-34

Memory Selection: *God is a Spirit; and they that worship him must worship in spirit and truth.*
—John 4:24

THE one true God is worthy of the wholehearted worship of all men. The second commandment, which we studied last week, forbids all idolatry, and thus requires exclusive worship of God. Our lesson today enlarges on the meaning and value of worship.

It really means something in the life of a man to worship God in sincerity and truth. It makes life worth while both here and hereafter.

I. Worship Balances Life (Deut. 8:11-14).

Prosperity is usually thought to be a blessing. We fear depression and poverty. The Lord through Moses warned his people that prosperity was dangerous. It still is, because material things have the power to so satisfy the natural desires of man as to make him forget his spiritual needs.

Is it not true that material prosperity usually brings with it a corresponding decrease in spirituality? Life values are weighed in gold, silver, wheat and iron instead of being viewed in the light of God's Word.

Worship of God will balance life, for it will keep man from forgetting God and His laws. In the wilderness Israel had to call on God for daily bread. When they came into the promised land they were apt to think they produced their own food.

Some things we ought to forget. We are told in Philippians 3:13 to forget the things that are behind and to go on to new achievements for God. But beware of that which makes you forget your duties to God and man, and especially of anything that makes you forget God.

II. Worship Protects Life (Deut. 8:18-20).

One of the most mischievous mistakes of life is the idea that man is the maker of his own money. Only God can give man the power of hand and heart, of muscle and mind which brings forth wealth, and then he can only draw it out

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of God's resources in mine or field or sea.

This fallacy of man leads him astray and he begins to worship the very powers he uses and finds pleasure in the gods of this world. That way leads only to eternal destruction, to spiritual death.

How is man to be delivered from this awful destructive force? By a right relationship to God, by worship of and devotion to the Lord.

Israel had a covenant with God, and in the keeping of it they would find deliverance from all that would pull down and destroy—yes, and from the judgment of God (v. 20).

We who are believers in Christ are under the new covenant of grace. If we have been born again, we have the promise of God that we have eternal life. But let us be clear that it is possible for a Christian to so forget God and his covenant with the Lord as to lose his fellowship and joy, and to be useless and fruitless. Who wants to be saved so as by fire (I Cor. 3:15) and lose all of life and its grand opportunities for full and fruitful work and witness?

Worship of God will keep us close to Him and in the center of His will, for His glory.

III. Worship Strengthens Life (Isa. 40:30, 31).

The Christian life is not an easy one to live. After all, who wants it easy? There is, however, full provision by God for the power needed to live a life as victorious and exultant as that of the soaring eagle. That power is for those who "wait upon the Lord" (v. 31).

It is taken for granted that those who are old may become weary and faint, but the fact is that even the youth have this disappointing experience.

We leaders in the church and parents are apt to forget that youth is often a time of great struggle. The young man or woman must make the choices of purposes and ideals which will determine their future. Too often youth, left unguided and without the balance of a real faith in God, makes the wrong choices and winds up in bitter disappointment.

Only God is sufficient for the need of our young people, but He is sufficient. Let us teach our boys and girls to wait upon the Lord in worship and prayer, and we shall see them running life's race without weariness and walking its long and stony paths without fainting.

IV. Worship Completes Life (Mark 12:28-34).

Here was a man who by the testimony of Jesus was "not far from the kingdom of God." He was very near to a full devotion to God in Christ. He knew "all the answers," but he did not follow

the teaching which he knew to its proper and blessed conclusion.

It is terrifying to think how close a man can come to entering into eternal life, and yet miss it altogether. It prompts the writer of these notes to ask you very earnestly, Have you entered into eternal life through Jesus Christ? Almost will not avail; you can be almost saved—and eternally lost.

Consider how going all the way in devotion to God and the worship of Christ leads a man out into complete satisfaction. It will do that, for it will inevitably lead him to the recognition of Christ as the Son of God and as His Saviour.

The true nature of worship is revealed in this lesson as a loving dependence on God at all times and in all circumstances. We recognize Him as the One who can supply our every need, spiritual and temporal. We accord to Him quick and full obedience. We find in Him such complete satisfaction that we cannot withhold our love and His love from our fellow men. We worship *Him!*

July 28

JESUS AND REVERENCE FOR SPIRITUAL VALUES

Exodus 20:7; Leviticus 19:12; Matthew 5:33-37; Mark 7:5-8; 8:34-36

Memory Selection: *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*—Matthew 6:33.

REVERENCE is not an incidental thing which we may or may not choose to have in our lives. It is vital. Reverence toward God and the things of God will result in respect for all values in life. It will balance our thinking, speaking, and our acting toward our fellow men as well as toward our God. Our lesson calls for

I. Reverence in Worship (Exod. 20:7; Lev. 19:12).

The Lord rightfully expects from us a proper attitude toward Him. If we worship Him as we should, we shall find that other matters fall into their proper relationships.

Essential in true worship is reverence for the name of the Lord, for that name stands for all the qualities and characteristics of God. This means that there must be no taking of the name of the Lord "in vain." Our use of the word "vain" carries the meaning of "useless, without purpose or meaning." This is part of what is in mind in this commandment, for the name of Jehovah is sacred and is to be revered as standing for the eternal God.

It is never to be used carelessly, or for a frivolous purpose. All too often we tell

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jokes or stories which have no real purpose or meaning except to elicit a laugh, and in them we use the name of God. We all need to exercise care at that point.

The Hebrew word translated "vain" has the additional meaning of "evil" and "falsehood." Men are so bold that they may even use the name of God to support themselves in a lie. God hears and will in no wise hold them guiltless.

Let none of us use the name of God to support our claims or to establish our promises. His name is to be revered, not used as a convenience nor a credential.

II. Reverence in Words (Matt. 5:33-37).

The Sermon on the Mount (so-called), from which this portion of Scripture is taken, is difficult to interpret to the satisfaction of all. Some disregard its evident application to the kingdom and, attempting to apply it in the midst of an ungodly generation, fall into such inconsistency that they abandon the effort and regard the teaching of the passage as impossible idealism.

Others, who rightly interpret the passage as presenting the laws and principles of life in the kingdom of God, when it shall be fully set up on earth with Jesus as King, fail to make any application of those principles to life. This is also an unfortunate error.

We who follow the Lord Jesus are not to swear by either things sacred or things that might be called secular. Perhaps He has in mind that our lives should be so true that men will not need to have any kind of oath to be assured of our sincerity and honesty.

Some believe that all oaths even in court are forbidden, while others, with due respect for the feelings of those who hold this view, regard the taking of oaths in official matters as not being in mind. All would agree that the careless and almost sacrilegious use of God's name in administering oaths would be taking His name in vain.

Swearing should be entirely beyond the pale with Christian men and women. It is all too common with both men and women. One fears that this is true not only in the world, but among professed believers in Christ. Let us stop it, in the name of Christ!

III. Reverence in Works (Mark 7:5-8).

Words which do not issue in works are worse than meaningless. They lead to acceptance of a formal religious system which is dangerous.

"It gives a sense of religious satisfaction which is very superficial, but of some apparent value. It carries with it no high ethical demands. It helps a man to feel religious without being either ethical or moral. It does not probe or arouse. It soothes and calms" (W. R. White).

The Jews had developed a religious system made up of outward ceremonies which gave to the observers a false sense of virtue and holiness, when in their hearts they were far from God.

Who will deny that much of the church life of our day has reached that same sad state of "much ado about nothing"

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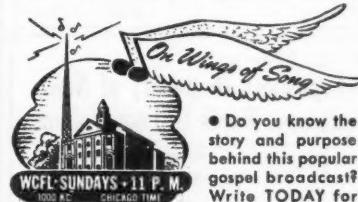
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—talk, talk, talk, and no honest disposition to deal with sin, or to seek holiness of life. The Lord hates it, and it is a vain exercise as far as spiritual results are concerned.

IV. Reverence in Will (Mark 8: 34-36).

Here true reverence shows itself in recognizing that God's will is "good and acceptable and perfect" (Rom. 12:1).

Following the Christ of Calvary calls for a willingness to say no to self (literally, to deny any connection with self-life) and to follow through with Him on the path of shame and crucifixion. No self-will and no compromise are permissible to Christ's disciples.

Foolishly to attempt to hold one's life for self is to lose it. That painful loss has left brokenhearted, wrecked lives all along the path of man's history. But why should anyone do it?

Equally foolish is the one who supposes that this world has anything to satisfy the human soul. Assuming the possibility of the impossible—that is, attaining the whole world as one's own possession—to do so at the cost of one's soul would be an indescribably poor bargain.

What then shall we say of those who barter their eternal souls for a mess of pottage, a moment of sensual satisfaction, or for a few paltry dollars? "What shall a man give in exchange for his soul?" (v. 37). It is the unanswerable question!

August 4

JESUS AND THE SABBATH

Exodus 20:8; Mark 2:23-28;

Matthew 12:9-13

Memory Selection: This is the day which the Lord hath made; we will rejoice and be glad in it.—Psalm 118:24.

THE Sabbath was made for man, and was ordained of God for the good of man's body and soul. It was intended to be a day of glad fellowship with the Lord.

Since the Sabbath—the seventh day—was essentially one of rest and worship, the principles which surrounded it and directed its life may be applied to our day of rest, which is the first day of the week—the Lord's day.

That word "rest" sounds a little strange in this busy world of ours, and yet it is an important one. It means quiet for the struggling one, calm for the troubled, repose for the weary, cessation of labor for the worn-out one.

God in His infinite wisdom saw that without rest man would soon destroy himself, and He made provision for one day in seven when labor should cease and man should be free for that recreation of soul and body which should fit him for the labor of the week.

I. A Day of Holiness (Exod. 20:8).

God gave His people a holy day to balance up their days of labor and to bring blessing to their souls. On that day He decreed that they should come apart from their labors, turn from secular interests and turn their hearts and

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minds to the unseen and the eternal. Man would become so engrossed in the things of this world that he would soon forget; therefore, God commands him to stop and worship. That should be sufficient to cause His people to "remember" the day "to keep it holy."

Doubtless it is true that essential activities must be carried on, even on Sunday. God did not forbid works of necessity. But even though there is this need, who will deny that many use Sunday for work that is not essential—and countless others devote it to godless pleasure.

Notice that the day of rest was to be not only for the family, but also for servants and for visitors. The employer who unnecessarily operates his factory or office on Sunday violates this commandment. Note also that the man who is to rest on the seventh day is supposed to work on the six days. Some neglect to do both.

This matter of keeping the Lord's day holy is one which has tremendous implications in the lives of our children. Many men and women who have had built into their own characters the stalwart virtues nurtured by family attendance at divine worship have not only forgotten their own continuing need, but are destroying the interest of their children in church attendance.

It is serious enough to go astray in one's own life, but to lead one's children astray is an appalling responsibility. Let's keep the Lord's day as a holy day.

II. A Day of Helpfulness (Mark 2:23-28).

The formalists of Christ's day, the Pharisees, had overlooked the heart of God's law and the holy living which it was intended to produce, and had bound up even the observance of the Sabbath (which was intended to be a day of rest and gladness) in such a mass of technical "thou shalt not's" that it was a day of fear.

They had a false outward profession of worship and had entirely missed the true spirituality of God's law, a fact which drew upon their heads the anger and rebuke of our Lord.

The accusations against the disciples because they had taken and eaten grain was not on the ground that they had stolen, for the law (Deut. 23:25) guaranteed that right to the one who passed through his neighbor's field. The Phari-

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sees contended, however, that the disciples had worked on the Sabbath in picking and hulling the grain.

Jesus, Himself the law-giver, is greater than the law. He gives its true interpretation as intended for man's good, not for his harm or detriment.

God's laws are helpful laws, and it is only when men pervert them, or add to them their own traditions and interpretations, that they become burdensome to anyone who is God-fearing and obedient.

III. A Day of Healing (Matt. 12:9-13).

Jesus made it clear that healing of the body (yes, and of the soul) was most appropriate on the Sabbath day; in fact, that is the very day for it.

The healing of the man with the withered arm revealed that back of the Pharisees' professed concern for the Sabbath was a real hatred for Christ. It is an appalling thing that in the house of worship on the very Sabbath day, these men, outwardly so religious, were plotting against our Lord.

Jesus cuts across human hypocrisy and hatred to declare that the true keeping of the Sabbath is to do the work of God. No work of necessity (like plucking the grain) or of mercy (like healing the withered arm) is ever out of place on the day of rest.

A word of caution is needed, for some have sought to interpret this Scripture as providing biblical ground for doing all sorts of things on their day of rest. That day is for man's good, not for his destruction. His greatest good is served by rest, worship, spiritual development, Christian fellowship, and the doing of deeds of necessity and mercy.

The desecration of the Lord's day in our time is a serious matter. Let us not contribute to its deterioration. America needs Sunday as a day of rest and worship.

August 11

JESUS AND HOME RELATIONSHIPS

Exodus 20:12; Mark 7:9-13; Luke 2:51, 52; Ephesians 6:1-4

Memory Selection: *Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*—Exodus 20:12

HOME—that place so dear to the heart of each one of us—is even more precious in the sight of God. He is concerned about our homes and those who live in them.

Right relationship between children and parents have much to do with the peace and prosperity of a community and a nation. Experience has demonstrated that to be true, but even more basic is the fact that it is in accord with the promise of God.

One of the sad breakdowns in modern life is that of proper honor and obedience to parents by children. In all too many homes God's order has been reversed and instead of honoring and obeying their parents, children (both young and old)

have taken the place of "boss," and mother and father must obey if they want peace and rest.

The problem of juvenile delinquency, or perhaps we should say more correctly, parental delinquency, is right on our doorsteps now. That means that the need for our lesson is both great and acute. The future happiness of hundreds of thousands of children and the present welfare of thousands of neglected and boss-ridden parents will depend on the intelligence and faithfulness with which this lesson is taught in our churches, and the honesty of heart with which we all receive its truth.

I. The Responsibility Stated (Exod. 20:12).

"Honor thy father and thy mother"—how good, and substantial, and right those words sound.

We are told by Paul that this is the "first commandment with promise" (Eph. 6:1-3). The Lord was not making a bargain with man, or seeking to draw out obedience by a prize, but there is obviously a great reward in the observing of this commandment.

Then too as the children of God (if we are such) through Jesus Christ, the first and most important consideration to come before us is, What is the mind and will of the Maker of us all regarding this matter of the relationship between parents and children? His words are plain: we are to "honor" our fathers and our mothers.

The word "honor" carries with it a great many things, but perhaps the three outstanding elements are respect, obedience and affection.

With these three things characterizing the attitude of children toward their parents, the problems of the home would be solved, and its effectiveness for good and for God be established and extended.

But men do not wish to follow God's direction, so we see next

II. The Responsibility Evaded (Mark 7:9-13).

Such an important commandment naturally held a high place in the thinking of the community. To violate it involved a measure of shame which men sought to avoid. So the Jews of Christ's day devised a scheme which made it possible for a man to appear to be very religious even as he deprived his parents of the honor and help to which they were entitled by the law of God.

The man who did not wish to support his aged and needy parents could entirely evade that God-given responsibility by declaring that his property was "Corban"; that is, dedicated by a vow to God. Thereafter no matter how great was the need of his parents they could receive nothing, and yet he could keep it and use it for himself.

Thus do men make "the word of God of none effect" (v. 13) through their traditions. The method differs but the spirit persists even in our day.

Jesus made short work of such trickery and evasion. He declared their man-made creeds and traditions to be simply a means of making the command of God of none effect. Once more He con-

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demns that formal religious observance which serves as a cloak for sin and selfishness.

III. The Responsibility Fulfilled (Luke 2:51, 52; Eph. 6:1-4).

The manner in which children should be obedient to their parents and honor them in the home is beautifully exemplified in the life of our Lord, living as a boy in Nazareth.

He had come to the age of accountability—a great day in the life of a Jewish boy—but He still recognized those who held responsibility for His earthly rearing and was willingly subject to them. If that was true of Him, it ought certainly to be true of every other boy and girl in all the world.

In the home the growing youth finds the best place for normal, well-rounded development (v. 52). There is no substitute for the home.

The words of the Holy Spirit through Paul in Ephesians 6:1-4 stress the same truth and enlarge upon it.

This matter of honoring and obeying parents "is right," says Paul. It is the Lord's way, but it is also that which commands itself to every right-thinking person.

Only if parents command their children to do wickedness would there be ground for disobedience to parents. Apart from such circumstances every parent has the right to expect the child's obedience.

There is tremendously important truth on the other side of the picture. Parents are not to provoke their children to anger, to disrespect or disobedience. How much we need God's grace at that point. It is so easy to say and do things that needlessly irritate our children. It is so convenient to nag at a careless child. Often we expect more of them than their age will justify. We are apt to punish them in a spirit of anger or revenge, and thus to destroy the value of discipline.

May God help us who are parents that we may take to heart this part of our lesson. Our children are our most valuable possession.

FOUR THINGS FOR HAPPINESS

"Four things that I may happy be,
I pray that God will give to me;
Someone to love with all my heart,
Something to do by toll or art,
Something to hope for farther on,
A memory sweet to muse upon."

There are religious grasshoppers and church gypsies who never can find a pastor or church good enough for them; who chase favorite preachers and live on samples brought back from Canaan instead of crossing Jordan and living in the Promised Land themselves, packing their note books with epigrams, but not hiding the Word in their hearts. Some of them have the impression that one is not living the Christian life unless he is in a state of ecstasy at a high pressure meeting. They want to fly all the time and have found no grace for running without weariness or walking without fainting. They go up like rockets and come down like rocks.—Vance Havner.

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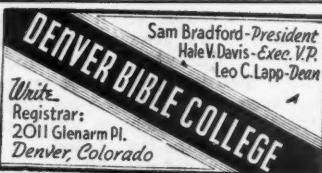
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★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors

★

THINGS GLORIOUS

1. Glorious Lord (Isa. 33:21).
2. Glorious Gospel (II Cor. 4:4).
3. Glorious Appearing (Titus 2:13).
4. Glorious Body (Phil. 3:21).
5. Glorious Reign (Isa. 24:23).
6. Glorious City (Rev. 21:10, 11).

—Stanley P. McPherson.

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A LORD'S TABLE MEDITATION

I Corinthians 11:26

1. The People—"For as often as ye."
2. The Provision—"Eat this bread and drink this cup."
3. The Person—"Ye do show the Lord's death."
4. The Prospect—"Till he come."

—S. Lavery.

+ + +

THE JOY OF SALVATION

Psalm 51

1. Forgiveness of Sins (vv. 1, 2).
2. Fellowship with God (v. 11a).
3. Fullness of the Spirit (v. 11b).
4. Finding Others (v. 12).
5. Full Surrender (v. 17).

—H. K. Downie.

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JONAH, THE HYPOCRITE

Jonah 1:5-7

1. The Hypocrite Covered—Asleep in the Ship (v. 5).
2. The Hypocrite Discovered—Awakened by Sailors (v. 6).
3. The Hypocrite Uncovered—Lot fell on Jonah (v. 7).

—Walter Rothwell.

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PEOPLE WHO KNEW

I John 5:13

1. Assurance of Faith (Josh. 2:9; John 4:42; 9:25).
2. Foundation of Faith (Josh. 2:10; Rom. 10:14; John 9:27).
3. Results of Faith (Josh. 2:11; John 4:42; 9:25).

—Wren Thomas.

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"WITH HIM"

1. Buried with Him (Col. 2:20).
2. Risen with Him (Rom. 6:5).
3. Quickened together with Him (Col. 2:13).
4. Dead with Him (Col. 2:20).
5. Suffering with Him (Rom. 8:17).
6. Seated with Him (Rev. 3:21).
7. Reigning with Him (Rev. 22:5).

—F. E. Marsh.

CHRIST'S RELATION TO THE BELIEVER

Ephesians 2:14-22

1. Christ our Peace (vv. 14, 15).
2. Christ our Reconciliation (vv. 16, 17).
3. Christ our Mediator (vv. 18, 19).
4. Christ our Foundation (vv. 20-22). —Lorraine Shearman.

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CHRIST'S LOT

1. No Room for Him (Luke 2:7).
2. No Money for Him (Matt. 17:27).
3. No Home for Him (Matt. 8:20).
4. No Place for Him (John 1:11). —S. M. Ransome.

+ + +

GOD IN HISTORY

1. Governing (Ps. 93:1; 96:10).
2. Guiding (Isa. 58:11).
3. Guarding (Ps. 107:7; Heb. 13:6). —Fred S. Shepard.

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THE LOVE FEAST OF THE CHURCH

I Corinthians 11:25

- The Meal*—Bread and Wine.
The Motive—Remember Me.
The Message—My Death, My Return.
 —Harry G. Hamilton.

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THE SAVIOUR

Luke 19:10

- I. His Character—Son of Man.
- II. His Cause—to Seek and to Save.
- III. His Converts—That Which Was Lost. —Fellowship Monthly.

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JOB IN OUTLINE ANALYSIS

1. Job's Character (1:1).
2. Job's Conduct (1:4, 5).
3. Job's Conflict (1:13-2:13).
4. Job's Conversations (3-39).
5. Job's Compensation (42:12-17). —The Believer's Magazine.

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LOVE

I Corinthians 13

1. Love must be the Motive for Effective Christian Service (vv. 1-3).
2. Love Bringeth Forth Fruit (vv. 4-7).
3. Love is the Greatest of all Gifts (vv. 8-13). —David L. Forsythe.

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THE THREE "MUSTS" OF JOHN 3

1. The Saviour's Must—"The Son of man must be lifted up" (v. 14).
2. The Sinner's Must—"Ye must be born again" (v. 7).
3. The Servant's Must—"I must decrease . . . he must increase" (v. 30). —David A. Seamans.

CHARACTER GEMS IN RUTH

1. Kindness (1:8).
2. Faithfulness (1:16).
3. Industry (2:2).
4. Trustfulness (2:12).
5. Obedience (2:22, 23).
6. Virtue (3:11).

—Frank A. Miller.

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BLESSINGS OF SALVATION

1. Sins Forgiven (I John 2:12).
2. Justified by God (Rom. 8:33).
3. Sanctified in Christ Jesus (I Cor. 1:2).
4. Blessed with all Spiritual Blessings (Eph. 1:3).

—The Free Methodist.

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THE PRODIGAL SON

Luke 15:11-24

1. Inheritance Demanded (v. 12).
2. Independence Desired (v. 13).
3. Incurred Disgrace (v. 13).
4. Increased Debauchery (vv. 14-16).
5. Intelligent Deduction (v. 17).
6. Inverted Decision (v. 18).
7. Intimate Devotion (vv. 20-22).
8. Instant Delight (vv. 23, 24). —O. L. Masemore.

+ + +

THE BELIEVER'S JOY

1. We Glory in the Lord (II Cor. 10:17; Isa. 41:16).
2. We Glory in the Knowledge of God (Jer. 9:23, 24).
3. We Glory in Tribulation (Rom. 5:3; Acts 5:41).
4. We Glory in the Cross (Gal. 6:14).
5. We Glory in God's Things (Rom. 15:17; Heb. 5:1).
6. We Glory in our Infirmities (II Cor. 12:9).
7. We Glory in the Salvation of Souls (I Thess. 2:19, 20). —A. B. Carrero.

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THE BELIEVER'S DAILY PROBLEM

II Peter 1:5-8

1. Add to your Faith, Virtue (II Pet. 1:5).
 2. Add to your Virtue, Knowledge (Col. 1:10).
 3. Add to your Knowledge, Temperance (Phil. 4:5).
 4. Add to your Temperance, Patience (James 5:8).
 5. Add to your Patience, Godliness (I Tim. 4:7).
 6. Add to your Godliness, Brotherly Kindness (Eph. 4:32).
 7. Add to your Brotherly Kindness, Charity (I Cor. 13:13).
- The sum total: Fruitfulness (John 15:2, 5, 8; Mark 4:20; Rom. 7:4). —The Gospel Message.

Moody Monthly

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Mark 5:1-20

1. The Greatest Visitor (v. 1).
2. The Greatest Bondage (vv. 2-6).
3. The Greatest Terror (vv. 7-10).
4. The Greatest Deliverance (vv. 11-15).
5. The Greatest Rejection (vv. 16, 17).
6. The Greatest Aspiration (v. 18).
7. The Greatest Service (vv. 19, 20).

—Loren S. Hanna.

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FOOLISH PEOPLE

1. Build on a False Foundation (Matt. 7:26).
2. Carry Lamps without Oil (Matt. 25:2).
3. Worship Idols Instead of God (Rom. 1:22, 23).
4. Possess the Truth but Disobey It (Gal. 3:1).
5. Begin in the Spirit and Return to the Flesh (Gal. 3:3).

—George Weppner.

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EVERY CHRISTIAN A MISSIONARY

When Admiral Foote was in Siam he invited the royal dignitaries to dinner on his vessel. As soon as the guests were seated at the table, he, as was his invariable custom, asked a blessing upon the food. The king in surprise said he thought only missionaries asked a blessing. "True," replied the admiral quietly, "*but every Christian is a missionary.*"

—Earnest Worker.

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PRAYING ARIGHT

Men talk about the philosophy of prayer; of the mystery of prayer; and of the reflex influence of prayer on the life. But the greatest truth the Christian needs to know about prayer is the necessity of praying. The blessing of prayer is the blessing of doing. It comes not as we philosophize about prayer, but as we pray. Samuel said to the children of Israel, "God forbid that I should sin against God in ceasing to pray for you." The greatest prayer disaster in any believer's life is the ceasing to pray. "If ye know this thing, blessed are ye if ye do it," is intensely true of the command to pray.—James H. McConkey, in *Christian Life and the Word of the Cross*.

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THE RIGHT PRAYER

A man who was a true Christian grew interested in missions.

At first he began to pray, "Lord, save the heathen," and prayed earnestly.

Later he changed this plea to, "Lord, send missionaries to save the heathen," and prayed more earnestly than before.

Still later he prayed, "Lord, if You have not anybody else to send, send me," and prayed with all the fervor of his heart. Then, in the truest humility, he added, "Lord, I am in earnest; send me; but if You can't send me, send somebody."

Not feeling yet assured, he prayed again, "Lord, send whom Thou wilt; but help me to pay my share of the expenses," and found that he had at last made the right prayer.—Earnest Worker.

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FOR THOU ART WITH ME

I know not when or where I go
From this familiar scene;
But He is here and He is there,
And all the way between.

And when I pass from all I know,
To that dim vast unknown,
Though late I stay or soon I go,
I shall not go alone.

—E. E. C.

* * *

STEPS TOWARD NATIONAL RIGHTEOUSNESS

II Chronicles 7:14

1. Sin Acknowledged—"shall humble themselves."
2. Sin Confessed—"and pray."
3. Sin Surrendered—"and seek my face."
4. Sin Forsaken—"and turn from their wicked ways."
5. Sin Overthrown—"I will hear from heaven."
6. Sin Forgiven—"I will forgive their sin."
7. Sin Forgotten—"will heal their land."

—John H. Riutzel.

* * *

ISAIAH 45 (Suggested outline for study)

- I. The Unknown Calling (vv. 1-4).
 1. Delegated power (vv. 1, 2).
 2. Delegated riches (v. 3).
 3. Why "For Jacob's sake" (v. 4).
- II. The Unknown's Position (vv. 5-8).
 1. Cyrus strengthened (v. 5).
 2. That all may know God (v. 6).
 3. Creator and Peacemaker (v. 7).
 4. Author of salvation and righteousness (v. 8).
- III. The Unknown's Sarcasm (vv. 9-13).
 1. Striving potsherds (v. 9).
 2. Unfaithful children (v. 10).
 3. Things to come (v. 11).
 4. "I have made . . . have raised" (vv. 12, 13).
- IV. The Unknown's Bounty (vv. 14-17).
 1. Spoil of the nations (v. 14).
 2. Confusion of idolaters (vv. 15, 16).
 3. Salvation for Israel (v. 17).
- V. The Unknown Revealed (vv. 18, 19).
 1. As Creator, none but God (v. 18).
 2. The Declarer of righteousness (v. 19).
- VI. The Challenge of the Known
One (vv. 20-25).
 1. Assemble for council (vv. 20, 21).
 2. "Look unto me"—not Cyrus (v. 22).
 3. Surrender and confession (v. 23).
 4. Enemies ashamed (v. 24).
 5. Israel's justification and glory (v. 25).

God called Cyrus for the sake of Israel
(the Church).

God challenges obedience by His
omnipotence.

God shows the vanity of idols by His
saving power.

—Ernest O. Sellers.

THE VOICES OF GOD

1. Voice of Conviction (Acts 9:4).
2. Voice of Conversion (John 10:28).
3. Voice of Comfort (Isa. 40:1).
4. Voice of Counsel (Isa. 30:21).
5. Voice of Command (I Sam. 3:9).
6. Voice of Chastening (Heb. 12:5).
7. Voice of Consummation (Rev. 22: 20).

* * *

THE LOVE OF JESUS

John 11

1. Delay of Love (v. 6).
2. Courage of Love (v. 8).
3. Lesson of Love (v. 15).
4. Faith of Love (vv. 21, 27, 32).
5. Haste of Love (vv. 28-30).
6. Tears of Love (v. 35).
7. Prayer of Love (vv. 41, 42).

—John O. deBoer.

* * *

THE LAND OF CANAAN

The land of Canaan is a type of the place of blessing into which the Christian is brought (Eph. 1:3). It is:

1. A Promised Land (Gen. 12:7; Heb. 11:9).
2. A Fruitful Land (Exod. 3:8).
3. A Given Land (Exod. 6:8).
4. A Satisfactory Land (Deut. 8:7-9).
5. The Lord's Land (Hosea 9:3).
6. A Glorious Land (Dan. 11:16).
7. A Typical Land (Heb. 4:9).

—F. E. Marsh.

* * *

FROM DEFEAT TO VICTORY

1. For Unsatisfied Life—Satisfaction (Ps. 107:9).
2. For Wearied Soul—Restoration (Ps. 23:3).
3. For Restless Mind—Peace (Isa. 26:3).
4. For Feeble Strength—Renewal (Isa. 40:31).
5. For Inadequate Courage—Communication (Ps. 27:14).
6. For Incomplete Knowledge—Provision (II Tim. 2:15).

—W. T. Forshaw.

* * *

TRUE WORSHIP

Genesis 24:48

Introduction: In this noble admission, Abraham's servant looks back upon the success of his mission, and offers praise to God for all the way he had been led.

1. An Attitude—The servant bowed down his head.
2. An Activity—The servant worshiped the Lord.
3. An Acknowledgement—His worship took a practical form.

Conclusion: Here is an indication of the way in which our worship in private and in public can be informed and inspired by the events of our daily life.

—Philemon, in *The Christian Herald* (London).

* * *

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Prehistoric Facts

[Continued from page 662]

One of the most persistent attempts ever made to discredit the record of the great ages of the patriarchs has been what may be called the lunar-year theory. Not long ago (April 11, 1925), the Cincinnati Astronomical Society announced that it had been found that Methuselah died at the age of seventy-five, the year at that time being estimated as of thirty days instead of 365. On the basis of the Bible figures, reckoned as lunar years Methuselah was a little more than eighty at death, and most of the others around seventy; Enoch passed away at thirty years.

But this method of computation not only robs the record of all significance, so far as the time element is concerned, but makes it ridiculous. For instance, Methuselah was a precocious infant of five years when he became a father, and several others were equally famous. None of the predeleuge fathers were more than fifteen when their first-born came into being. If the lunar-year theory is carried over into the postdeluge period it becomes even more untenable.

MOSAIC INSPIRATION presents some difficulties which must be considered in the light of these facts. If so much traditional and written information was available for Moses' use, in what sense was his work inspired? It is well to remember that inspiration lies not only in the use of supernatural revelation of truth that could not otherwise be known, but in such use of natural sources of information that truth could be declared without error.

In this connection the text and its context are very suggestive. Let us remember that Moses is here given not only the command but the power to write. We like to think that on Sinai's



This appears to be a giant California redwood tree, but when picture is turned on its right side it's a springtime scene in Victoria park, Kitchener, Ontario. Acme photo.

July, 1946

glory-crowned heights, during the course of those forty wonderful days when Moses was in the closest fellowship with God, speaking to Him face to face, as a man does with his friend, unimaginably marvelous things happened. Then God unfolded the ages to His servant, and made clear to him all that had ever been or would be as far as Israel was concerned. He gave to him the spirit of wisdom, to grasp the truth in all its fullness, and of understanding to make an infallible record of what he received.

Thus was he enabled to become a perfect historian of the centuries as they had marched in majesty from that great day when "God spake and it was done, commanded and it stood fast." If this was so, and we think it was, no wonder the face of Moses shone with the reflected glory of God and had to be veiled from the sin-shadowed eyes of his people.

We can also depend upon it that to Moses was given the spirit of discernment, by which he was able to sift the chaff from the wheat, error from truth, in the mass of historical material in the libraries of Egypt, or elsewhere, to which he had access.

We have very convincing evidence of this in the great gulf fixed between the Mosaic record of creation, for instance, and the somewhat similar accounts as we have them in Babylonian and other ancient sources. The sublime simplicity and scientific accuracy of the one is a far cry from the childishly fabulous atmosphere and content of the other. Both, in all probability, can be traced to "the traditions of the fathers." But whereas the varied records of the nations have been marred by the vain imaginations of warped personalities, from generation to generation, what Moses says is purged of all such by the refining processes of divine inspiration, and it bears the stamp of scientific accuracy and dignified truth.

A COMPARISON

The mule, he is a gentle beast; and so is man. He's satisfied to be the least; and so is man. Like man, he may be taught some tricks; he does his work from eight to six; the mule, when he gets mad, he kicks; and so does man.

The mule, he has a load to pull; and so has man. He's happiest when he is full; and so is man. Like man, he holds a patient poise, and, when his work's done will rejoice. The mule, he likes to hear his voice; and so does man.

The mule, he has his faults, 'tis true; and so has man. He does some things he should not do; and so does man. Like man, he doesn't yearn for style, but wants contentment all the while. The mule, he has a lovely smile; and so has man.

The mule is sometimes kind and good; and so is man. He eats all kinds of breakfast food; and so does man. Like man, he balks at gaudy dress, and all outlandish foolishness. The mule's accused of mulishness; and so is man.

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Spurgeon's Lectures to His Students, condensed and edited by David Otis Fuller, D.D.

Dr. Fuller has rendered notable service to the Church in his discerning editing and condensing of many of the works of Charles Haddon Spurgeon. Since all that Spurgeon published is meaningful, since Spurgeon's style is so clear and forceful, it is no mean feat to edit and condense his writings. The editor has performed his task in an outstanding manner in each work. Probably the reason for such a worth-while contribution is that Dr. Fuller has so fully imbibed the spirit and the sound faith of Spurgeon.

This volume is as typically Spurgeonian as any. Here is sane, solid, spiritual advice on preaching. There is a good degree of humor involved, and it is always to the point and convincing. However, the great contribution of the work is on ground upon which we should tread with unshod feet. "The Minister's Self-Watch," "The Call to the Ministry," "The Preacher's Private Prayer," "The Holy Spirit in Connection with Our Ministry," "The Need of Decision for Truth," "Earnestness: Its Marring and Maintenance" are some of the chapter titles in which we are brought into the very presence of the Lord. Yet Spurgeon is never a "preachy" preacher. The lectures are intimate, friendly; therefore they are the more pointed, the more helpful.

422 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$3.00.
W.C.

The Faithful Word, John Hess McComb, D.D.

Thirteen messages sounding the redemptive note of the gospel and presenting the great truths regarding the person and work of Christ are contained in this book by the minister of the Broadway Presbyterian Church of New York City. These messages must be read to be appreciated. Some of the titles follow: "Eternal Security," "What Christianity Is," "Sure Things," "The Seven Wonders of All Time," "The Last Days," "The Second Coming of Christ," and "Seven Promises of Romans Eight." This could safely and profitably be placed in the hands of an unsaved person who might well read it to his eternal well-being.

106 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. \$1.25.
W.F.

Peter—the Epistles of the Living Hope, by William Evans, Ph.D., D.D.

These popular expository addresses on the two Epistles of Peter have been delivered before popular Bible classes, ministerial conventions and Bible conferences. The Christian layman will profit greatly through reading them, and the Bible teacher will gain insight into the techniques of this useful servant of Christ. It is a helpful book.

79 pages. 5¼ x 7½ inches. The Gospel Light Press, Hollywood, Calif. 50 cents.
W.F.

Graceful Giving, by Amos John Traver.

This little book on Christian stewardship is well worth studying. It puts the quest for money by the church on a high spiritual plane. References to the "universal Fatherhood of God" are to be regretted, but the book as a whole can be recommended.

100 pages. 5 x 7½ inches. The Muhlenberg Press, Philadelphia. 60 cents.
W.F.

Sins of the Saints, by Arthur W. Pink.

This pamphlet by a well-known author has much to commend it, but he lacks clearness as to what the new birth really is. He declares the new birth is not a change of heart, but the reception of an entirely new nature. He declares that the old carnal nature remains in the believer as long as he continues in this body. If by the new nature the author means the creation of a new personality, then he should not be followed in his thinking.

The author does not say so, but he seems to imply that regeneration is putting into the lost human something new which never diminishes in its opposition to that nature with which he was born. He leaves us to infer that the believer is a dual being, and that the only relief from the carnal is moving out of the body. This view gives room for the belief that the seat of sin is in the body.

37 pages. 3½ x 5½ inches. Bible Truth Depot, Swengel, Pa. 10 cents. P.B.F.

Dead at the Top, or The Present Status of Evolution, by Maurice G. Dametz, Th.D.

It is a pleasure to welcome this book among those calculated to strengthen the faith of believers. The book embraces three parts. Part one deals with the evolutionary trends and sets forth the destructive character of evolution, especially as it affects children in the public schools, followed by the great question, "Is evolution scientific?" In part two evolution is disproved. Consideration is given to the so-called proofs, the missing links, and the presentation of the vulnerable points in the evolutionary theory. In part three, evolution is disproved. The falsity of the claim is made patent by biological facts, the testimony of the rocks, the verdict of history, the evidence from archaeology and anthropology—all these considerations lead to the fitness of the title of the book. It is a pleasure to commend this book, and to recommend that it be placed in the hands of young people, especially those of high school age.

117 pages. 5 x 8 inches. Denver Bible College Press, Denver. \$1.25. P.B.F.

How to Be Saved and Know It! by J. E. Conant, D.D.

This booklet was formerly published under the title, *A Jailer Begs for Salvation*. It is especially suitable for the unsaved.

40 pages. 5¼ x 7½ inches. Fundamental Truth Publishers, Findlay, Ohio. P.B.F.

Sabang to Balikpapan, by Alexander McLeish.

The Netherlands East Indies have been much in the news, both during the war and even more prominently after it. Most American Christians, however, have little or no idea of the amount and kind of Christian work carried on in the islands in recent years.

As the ninth pamphlet in its War-Time Survey Series, the World Dominion Press has issued this most informative report on the situation as it existed in the beginning of 1939. Mr. McLeish, on his way home from the great Madras Conference, spent considerable time visiting in Sumatra, Java, Bali, Celebes and Borneo, conferring with church and mission leaders, and viewing the work.

A tremendous amount of information is packed into this book, which testifies to the ability of the author, who has had much experience in such survey work. Valuable for all students of missions.

52 pages with maps. 5½ x 7¾ inches. World Dominion Press, New York. Paper. 75 cents. H.R.C.

After Many Days, by Joye Hoekzema.

Dr. Christopher Matthews is a brilliant young surgeon, but he cares only for healing the body. No word of comfort for broken spirits passes his lips. He has wandered so far from the Lord that it seems he will never return. He marries Jane Lee, a nurse. Both before and after their marriage she stands by him loyally through all the trials that come. He becomes more and more embittered, but "after many days" he returns to the Father's house.

137 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.25. E.E.F.

The Call of the Hill Country, by Rose B. Johnston.

Because of a feud of long standing, Dan, the last of the Hawkins family, knows that his life is in danger if he returns to Stony Hollow. Lee White is a young woman who has been reared in the hills. Both Dan and Lee want to go away to school to get the best possible education and then return, Dan as a preacher, and Lee as a teacher, so that the children of Stony Hollow may have the advantages of church and school which now are denied them. The story of their attainment of this ideal is very interesting. Many prejudices have to be overcome—for example, those of Lee's grandmother, who wants Lee to marry a wealthy young man and stay in the city; and those of Abe Harris, who is against any improvement, even a new road.

192 pages. 5½ x 8 inches. The Wartburg Press, Columbus, Ohio. \$1.00. E.E.F.

The Shadow of Coming Events, by Harry Rimmer, Sc.D., LL.D.

In this volume Dr. Rimmer has gathered together from his shorter books on prophecy, reviewed them, and brought them up to date. They make an excellent and challenging combination dealing with "Palestine, the Coming Storm Center"; "The Coming War and the Rise of Russia"; "The Coming League and the Roman Dream"; and finally, "The Coming King."

The author is an original and independent thinker and Bible student. His conclusions sometimes differ with commonly accepted theories of interpretation; for example, he does not believe that the Bible teaches the re-establishment of the Roman empire. He holds to a thoroughly sound principle which he constantly reiterates. "The text of Scripture is infallible, but human deductions predicated upon the text are not necessarily inerrant."

294 pages. 5 x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.00. H.L.L.

More Illustrations and Quotable Poems, by A. Bernard Webber.

For Sunday school teachers and Christian workers in other fields of activity where speaking and teaching are required, this book may prove a real help. The illustrations and poems are arranged under numerous headings that frequently call for treatment. The compiler is associate pastor of Tremont Temple, Boston.

119 pages. 5¼ x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.25. W.F.

Seed for Sermons, by Jerome O. Williams.

A preacher and writer of rare homiletical gifts, Dr. Williams has given to the Christian reading public another volume of more than fifty suggestive scriptural outlines of spiritual messages exalting the Lord Jesus Christ.

135 pages. 5 x 7½ inches. Broadman Press, Nashville. \$1.25. W.F.

Moody Monthly

For a Literate West Africa, by Margaret Wrong.

This is a report of a trip made through various parts of West Africa by the secretary of the International Committee on Christian Literature for Africa. The author is well acquainted with things African, particularly as they relate to literature.

Evangelistic work is not in view in this report, but rather educational and social services. There is much incidental information about the fields and stations visited and some of the problems to be faced in the postwar period. Most information, however, seems to be presented just as it was received by the visitor—a bit here and there.

The book is very readable and gives some good descriptions of institutional work in West African missions.

64 pages. 6 x 9 inches. Friendship Press, New York. 25 cents. H.R.C.

The Logic of the Christian Faith, by Adolph J. Rodenbeck.

This is an attempt of an experienced judge to find a sound, logical basis for the existence of God, the divinity of Christ, and the sacred character of the Bible. These he regards as the primary claims of Christianity. Those who are interested in reducing their faith to a logical basis will be helped by the reading of this book. The author purposely avoids the discussion of creeds, dogmas and practices set forth by various bodies.

The book consists of nine chapters, beginning with the origin and growth of religion, followed by an examination of historic religions, and ending with the claims of Christianity as the hope of the world.

It should be borne in mind in recommending this book that there is no certification to the correctness of the author's reasoning and certainly in the suggestion that the reason alone is sufficient. Surely no one would think that Christianity is not based on the highest reason. We should welcome any contribution which would go about to establish Christianity as most definitely based on true reasoning.

213 pages. 5 1/4 x 8 1/4 inches. Stackpole Sons, Harrisburg, Pa. \$3.00. P.B.F.

Foundations for Reconstruction, by Elton Trueblood.

This is an effort to restate the Ten Commandments in everyday universal terms, with illustrations from contemporary life. The author proceeds with the assumption that these fundamental teachings have been written on the hearts of men. He sees them as embodying the agreed tenets of the Jewish, Protestant and Catholic faith, and makes them indispensable conditions of world survival and reconstruction. This gifted professor of Philosophy of Religion at Stanford University has given us an interesting book. It will be profitable reading for such as are able to evaluate it, although one would hesitate to endorse all his interpretations and applications.

The supreme weakness of the author's position is that the Ten Commandments exhibit God's standard of morals, but do not provide a way for their realization. The only hope of the realization of the standard is through the regeneration of the individual and the supernatural help of God's Holy Spirit.

109 pages. 5 x 7 1/2 inches. Harper and Brothers, New York. \$1.00. P.B.F.

Jesus, the Man of Prayer, by John Henry Strong.

In the opening chapter, the authority and example of Jesus are cited in connection with prayer. In the remaining six chapters, as many types of prayer are discussed; namely, prayers of consecration, dependence, intercession, thanksgiving, submission and communion.

Some exceedingly penetrating statements are made in this book. For example, in speaking of our so-called "reticence" in prayer in the presence of others, the author says, "God is not real to us and people are: hence our constraint." Again, "Self-will had had a long running start with us. Enthroned since babyhood, it had been smiled on . . . praised . . . justified . . . and flat-

tered." And again, "I cannot make God the accomplice of my own selfishness."

A firm believer in the power of prayer, the author draws his conclusions very largely from the basic premise that we must learn how to pray from Jesus. This is solid ground, save for one phase of prayer which he fully recognizes as an exception—the prayer of confession, which the Lord Jesus never offered and never needed to offer, but which should certainly play a major part in the believer's life of prayer.

121 pages. 5 1/2 x 7 3/4 inches. The Judson Press, Philadelphia. \$1.35. J.A.S.

Prayer, The Mightiest Force in the World, by Frank C. Laubach.

Here is a book which earnestly discusses the urgency of prayer, intercessory prayer, in view of a desperately needy world. But this reviewer finds it impossible to endorse the treatment given here without some qualification.

Mental telepathy is introduced as a possible explanation of the power of prayer in some instances, and it seems that this is stressed while the activity of the Spirit of God is, at least to some extent, neglected. Again, it is recommended that some resort to the construction of simple "shrines" to help them pray; "a cross or the open Bible in front of our favorite picture of Christ." This smacks a bit of Romanism.

The main objective of prayer appears to be to "save the world," a possibility, we are told, if enough of us prayed enough. But God does not propose to "save the world" during this dispensation, but rather to save a great company of individuals out of the world.

Finally, the author appears to recognize value in the intercessory prayers of unbelievers, for he indicates that there are five hundred million people who might possibly be mobilized to pray. It is difficult to imagine such a huge number of true believers in the world today.

Despite the foregoing criticisms, the book unquestionably has this merit—that it solemnly calls us to devote ourselves more wholeheartedly to prayer. This duty and privilege is greatly neglected by entirely too many of us.

95 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.25. J.A.S.

Millennium in the Church, by Professor D. H. Kromminga.

The author of this book, which is a historical review of Christian chiliasm or millennialism, says that he has never been able to become satisfied with the millennial view on the one hand, and that "he has also never felt free to allow the premillennial view to encroach on the biblical teachings concerning the one all-embracing covenant of grace by its dispensationalist tendencies," on the other hand. He designates his own view as Covenantal Millennialism.

The closing division of the book is devoted to the author's interpretation of the millennial teachings of Revelation. The author seeks to maintain the position of the historian rather than that of the exegete, and for the most part he is careful and fair in his statements, although here and there he seems a bit caustic toward those with whom he differs. His conclusion is: "In justice to the millennial passage and its whole context, the Millennium must be conceded to be nothing else than a distinct closing period of human history, following upon the destruction of the beast and the false prophet in the battle of Armageddon. It is an interruption in Satan's war against the Church, and suspension of his power to deceive."

The reviewer is amazed at the scope of the author's study and historical research, although he does not agree with many of his conclusions.

360 pages. 5 1/4 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$3.00. W.F.

Rejected of Men, by Herman Hoeksema.

The author believes that the rejection of our Lord, the Christ of God, is not to be understood as a mere historical fact, but rather as a universal truth; that mere men,

the flesh, must always reject the Christ of the Scriptures; that, therefore, as we contemplate the cross of the Saviour, we have nothing to boast, but must, in deep humiliation, confess our sins by His grace. This is the emphasis in this series of nine Lenten meditations.

The author is professor of dogmatics and New Testament exegesis in the Protestant Reformed Theological Seminary, Grand Rapids.

136 pages. 5 1/2 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50. W.F.

Victory at Daybreak, by A. Capwell Wyckoff.

This Christian novel presents in a national and effective way the story of a returned soldier making readjustment, both social and spiritual, to the life of his home town. A wholesome, live story makes up much of the plot. This is better-than-average Christian fiction.

183 pages. 5 1/4 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.25. H.L.L.

Bible Characters in Cross Word Puzzles, by Lucile Pettigrew Johnson.

To be interesting and effective, crossword puzzles must present problems which challenge and teach. Too many of the words in these puzzles are obvious, and spaces are too frequently filled in with manufactured abbreviations. The purpose of the book is commendable, and it would probably be of interest to some readers but it is not outstanding.

110 pages. 5 1/4 x 7 3/4 inches. W. A. Wilde Company, Boston. \$1.00. H.L.L.

The Autobiography of William Allen White.

Few Americans have had the opportunity of William Allen White to observe the great forces operative in the development of America in the years following the Civil War, and in the significant later period up to our day. A shrewd and practical judge of men, often sharing in their plans and programs, he gives a keen analysis of the great predatory forces of early days (as he later called them)—the railroads, financial interests, etc. It is enlightening, but definitely saddening, to read of the control of American elections, and thus the government, by those who lived by the special privilege which thus accrued to them. One wonders how much different it may be now if one only had opportunity to observe.

Mr. White was deeply stirred by Theodore Roosevelt and became a reformer, sharing in and anticipating many of the changes which have since come to pass in our national life.

One regrets that Mr. White so definitely avoided a real open-hearted Christian faith. He boasts of his determined pledge to stand against the evangelical appeal of a campaign which D. L. Moody held in his college town. He was deeply moved, but successfully resisted. His interest in the Jesus of the New Testament was aroused by his admiration of Roosevelt, but "not as a figure in theology—the only begotten Son who saved by His blood a sinful world—but as a statesman and philosopher who dramatized his creed by giving his life for it."

William Allen White was a great American, a humanitarian, a friend, but his life lacked the "one thing" which would have given it full usefulness and immortal greatness.

669 pages. 5 1/4 x 8 1/4 inches. The Macmillan Company, New York. \$3.75. H.L.L.

Bright Arrows, by Grace Livingston Hill.

To meet the complicated problems which faced her following the death of her father, the heroine brightens the arrows of her faith in God. In the process of working out the difficulties, the right young man comes along, and in due season love is triumphant. This well-written story brings in a true Christian testimony, well suited to help young people in their spiritual lives.

247 pages. 5 x 7 3/4 inches. J. B. Lippincott Company, Philadelphia. \$2.00. H.L.L.

Grapefruit

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GRAPEFRUIT is native to the East Indies, and has been cultivated upwards of two thousand years in India and Malaysia.

It was introduced to America by Spaniards and has become established in California only since 1900. It received its name because of the tendency of the fruit to grow in clusters like the grape.

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July,

Grieving His Majesty the Holy Spirit

[Continued from page 667]

the Holy Spirit. Not our large sins, not our small ones, but our sins unqualified, unconditioned, ungraded, our sins cherished, condoned, unconfessed—these strike grief in the great heart of the Holy Ghost.

And mind you, beloved Christian, the Spirit of God does not use us when in this state of grieving Him. Yes, we may have a public ministry in song or teaching the Word of God. We may be seen and heard much. We may pray and give; we may reach a great hearing with our teaching and writing, but we must ever remember that these things are never to be trusted as the sole basis of judgment as to whether or not God is using His child. Much is done in time that will not stand the test of eternity.

A ministry of the flesh can be made to appear very real in the eyes of men, deceiving at times the spiritually astute. But many a servant of God has preached and taught, sung the gospel and ministered in many places and ways, and all of this with the tender heart of the Holy Spirit of God grieved.

To grieve the Holy Spirit is to offend Him, to injure Him. The thing that grieves may differ in this life or that, but it behoves His child to determine the cause of this annoyance, this distress on the part of the Spirit.

It seems totally unnecessary to point out the things that grieve the Spirit, for is it not true that in the average case the believer is conscious of the thing that distresses Him. The tragedy of one's Christian experience is to know what grieves God and refuse to confess and forsake it. Inevitably this results in a loss of power for and with God.

But lest our hearts need to be reminded, be it known that a dead orthodoxy grieves the Spirit. Our fundamental credal dress may be perfect, and yet the wearer may consciously or unconsciously refuse the activity and fervor in life and service that the Holy Spirit intends should accompany our professed Fundamentalism.

Some of the saints are orthodox in their credal utterances, but live like liberals; yea, sometimes the standards are not as exalted as those of the liberal. Creeds perfect, yet lax in living—what a disappointment to the Spirit of God! What distress and annoyance is His with such! He beholds the saints fighting on minor issues, on doctrinal minutiae, and yet neglecting major issues of conduct. Often the children of God can analyze the Word, exegete its passages verse by verse and word for word, and yet fail to properly analyze their own lives. Ah, beloved are we not all guilty of this dreadful tendency?

THE MIGHTY, AMAZING GRACE OF God becomes the theme of many a gospel song, and rightly so. How we love to stand and lustily sing of this abounding grace. But wait a minute—what do we know of this grace in daily life?

How bitter and unforgiving are we as God's children, and how much do we enjoy and exploit the failures and defeats of others of God's servants? How ruthless in our judgments and separations, how cruel in our denunciations and deprecations, how severe in our attitudes and oppositions to our brethren in the Lord—and yet preach and sing the grace of God!

What a strange paradox! What would the world of lost men rise up and say were they to have the doubtful privilege of examining the hearts, files of correspondence, and plans of many within the ranks of conservative theology?

And because of this the blessed Spirit of God stands to the side in our lives, looking upon it all, longing over His children, distressed and certainly grieved.

Bibles are carried and many seldom read, and prayer often becomes a mere formality in our lives instead of the means whereby the dynamic of heaven falls upon us. The Spirit of God beholds some of the saints separated from all worldly amusements, but at the same time saturated with the desires of the flesh and mind that are not commonly considered worldly, but which are basically of the spirit of this age.

Is it not possible to sing, "Have Thine own way, Lord," and then to frankly refuse to permit the King to reign as He desires? To refuse Him His right to govern our amusements, our businesses, our marriages, our home lives—this is to refuse His sovereignty.

To sing, "I'll go where you want me to go, dear Lord," and then when the call comes from God to go—it may be Africa, South America, India or the islands of the sea—and we refuse to submit, is to grieve our Lord. To love home, parents, business, prestige, sweetheart, or comfort more than Jesus Christ is to offend the Spirit of God.

To sing, "All for Jesus," and refuse to tithe, to give in addition an offering for God, to support the preaching of the gospel to the ends of the earth is to disturb the Holy Spirit.

STILL HE PLEADS with His children. He pleads today with the rank and file of Fundamentalism. He pleads with His servants. May our ears be tuned to hear His voice! That thing, that person, that place, that which has come between our hearts and the smile of God, may it be humbly put away before God. Make straight a pathway for the King, His glorious Majesty the Spirit of God, to reign and triumph in our souls.

Crown Him Lord of every word and deed, every aspiration and plan—make Him Lord of every motive and method.

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secret to power and fruitfulness lay not in the satisfaction of selfish desire, but in the subordination of their wills to the supreme will of the Holy Spirit.

May the slightest movement of the scepter wielded in the hands of the Holy Spirit cause us to bow at His feet, waiting but for His Word of command, the expression of His heart and the revelation of His purpose. His is to command, ours to obey.

May His dominion stretch from sea to sea in our lives; may the sun of selfishness and fleshiness never rise to compete with the ineffable glory of His Majesty the Holy Spirit, enthroned in the redeemed heart.



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CHANGES IN PERSONNEL

Rev. Robert H. Parsons, acting director of the Radio Department since November 1, 1945, became the director of the department on May 1.



Mr. Parsons

Rev. Paul F. Robinson has accepted the invitation of the Institute to become flight instructor in the Missionary Aviation Course. Mr. Robinson is a graduate of the Moody Bible Institute and of Genesee Wesleyan Seminary; flight officer, Civil Air Patrol, and Civil Aeronautics Certified pilot with commercial and flight instructor ratings. Mr. Robinson began his duties May 1.



Mr. Robinson

Two light training planes will be used in the course, which will include such standard studies as theory of flight, meteorology, navigation and aircraft maintenance. Special features will be instruction in civil air regulations in foreign countries, local weather conditions in individual mission fields, and special maintenance problems in arctic and tropical climates.

Edward H. Ockert, who has acted as coach of athletics at the Institute for many years, relinquished that post at the beginning of the Spring Term. This release will allow him to enter more

fully into the special city-wide evangelistic efforts in which he has always had so much interest. Mr. Ockert has had such a ministry in mind for some time, but he consented to stay for the duration of the war. Mr. Ockert will continue as a special instructor in Manual Training. He has been a member of the Institute family for twenty-two years.

Morris E. Nelson began his ministry

with the Institute at the opening of the Spring Term as a member of the faculty, serving as athletic director and teacher. Mr. Nelson graduated from Wheaton College in 1938 with the degree of bachelor of science. His graduate work was taken at Northwestern University, from which he received the degree of Master of Arts in 1943. From 1943 to 1945 he served in the Physical Education and Rehabilitation program of the United States Navy.

Ilma E. Geesaman, special instructor in English, became a member of the faculty in the English Department at the beginning of the Spring Term, giving full time to that subject. She has also served as examiner and in an editorial capacity in the Correspondence School. Miss Geesaman attended Moody Bible Institute, and was graduated by the Iowa State University with a degree of bachelor of arts in 1933.

FROM FIELDS AFAR

Grace Jephson '26, sailed April 16 from New Orleans en route to Shanghai, where she is to work in the China Inland Mission headquarters.

Ray Davis '33, and Mrs. Davis (Evelyn Carr '33), write from the Sudan Interior Mission Station, Roni via Box 14, Kano, Nigeria, W. Africa, that the Lord is blessing their work with some thirty little fellows who were street urchins and wanderers, whom they care for in their mission home. Their two children, Barbara and Carol, join in sending greetings to friends in the States.

Herbert Casler '40, is helping in the Bible school at Karu via Minna, Nigeria, Africa. Twenty-nine boys attended the school last term. One of the main purposes is to train Christian leaders. Three of the Christian women of Karu attended a women's fellowship conference at Kwoi, some sixty miles away, where they were greatly blessed by the fellowship and the meetings. Mr. Casler writes that early in the year his mission conducted a five-day Bible conference, which resulted in the conversion and baptism of more than twenty believers.

John Barcus '44 and Mrs. Barcus (Alice Bullock '44), have arrived in French Morocco, where they are serving as missionaries to the Jews under the Gospel Missionary Union of Kansas City, Mo. Their address is 3 Derb Skat, Meknes, Morocco, N. Africa.

Mrs. Guy Laird (Margaret Nicholl '19) recently suffered the loss of her husband, who had worked under Mid-Missions in French Equatorial Africa. He died just a week before his scheduled flight from Leopoldville for a 48-hour journey back to the United States. He had been a missionary in that area since 1924, and translated the first portion of the Word

of God, the Gospel According to John, into the Sango language. He opened the station at Ippy in 1928.

Lynn D. Schrock '42, and Mrs. Schrock (Lois Buikema '43), are now working in Rio Cuarto, Argentina, S. Amer., under the Grace Brethren Missionary Board. They have been in language school since November and are now gradually taking up their missionary duties. They write that there is great need for more workers and ask prayer that this need may be supplied.

Jessie Blanchard '24, writes that the schools in the Belgian Congo where she is teaching have had high enrollments in the past year. The enrollment for the girls was 125, and the average attendance was 105. The enrollment for the boys was a little less than this. Some time ago she presented the flannelgraph materials on the Gospel of John. When the invitation was given after the second lesson, seven girls professed to accept Christ as their Saviour and five others confessed sin and wanted to get right with the Lord. On another occasion seven girls and two boys accepted Christ, and a number of others confessed their coldness and indifference to the Saviour. Miss Blanchard may be addressed at the Africa Inland Mission, Kasengu Nioka, Province Kibali Ituri, Congo Belge, Africa.

Ruth Warfield '33, who has been home on furlough at 2307 S. Delaware, Tulsa, Okla., recently underwent an appendectomy. She anticipates leaving for Africa soon. She reports that during 1945 there were seventy-nine new missionaries sent out under the Sudan Interior Mission with which she is working. This brings the total number of missionaries to 527.

Charles G. Ward '39, and Mrs. Ward (Margaret Thompson '39), have returned to the United States on furlough after a term of service in Venezuela, S. Amer. They were located in the city of Maracaibo where they were in charge of a radio ministry over one of Venezuela's most powerful radio stations. They may be reached at 319 E. Sanger Street, Philadelphia, Pa.

Minnie Myers '27, was on a translation committee of four which recently completed a revision of the New Testament in the Quechua language for use among the Indians of Bolivia.

Ione M. Reed McMillan '35, a missionary under the Un evangelized Field Mission in the Belgian Congo, writes of her trip to Bongondow following her marriage to Hector McMillan last November 27 at Juba, Anglo-Egyptian Sudan.

STUDENTS OF OTHER DAYS

Twenty-three former students received degrees at the May commencement of the Northern Baptist Seminary, Chicago.

Moody Monthly

The name received,
Bachel
Amstutz
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Braga '3
Allen Su
'37; Edu
Phillips
Willis Cl
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Master
Wills A.
Bachel
Bennett
Edgar W
Burkirk
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Franklin C
in prayer.
Wilbur A
on Mar.
July, 194

The names of the students, with degrees received, follow:

Bachelor of Theology—*Lanolene Ray Amstutz '40; James Paul Bearden '41; George Wesley Blackburn '39; James Braga '33; Alvin J. Regier '40; Victor Allen Sweet '38; Roger Thomas Walters '37; Edward Midura '43; Hiram Paul Phillips '39; Kenneth A. Piercy '39; Willis Clyde Grimm '39; James Edward Lowden '41; Wallace Day Yeates '40.*

Master of Religious Education—*Mrs. Willis A. Reed (Sarah Louise Price '39).*

Bachelor of Divinity—*George James Bennett '32; Bennie Gilbert Benson '43; Edgar William Boss '36; Donald Walter Burdick '40; Frank J. Divine '37; Philip Ross Foxwell '38; Joseph Sire Greene '34; Ralph Edward Powell '39.*

Doctor of Divinity—*Ervin Franklin Austin '25.*

Elmer G. Johnson '43, received the degree of bachelor of theology May 26 at the annual commencement exercises of Bethel College and Seminary, St. Paul, Minn.

Lee Lewis '34, is superintendent of Associational Missions of the St. Joseph (Mo.) Baptist Association.

Arthur W. Christmann '45, on Jan. 15 became the full-time director of the South Dakota Rural Bible Crusade with headquarters in Aberdeen.

Irving E. Penberthy '43, assisted *Chaplain Mark H. Senter, U.S.N.R. '41*, in special meetings in Hastings, Neb. Some thirty-five persons made decisions for Jesus Christ. Prior to entering evangelistic work he was pastor of the Norwood Park Bible Church, Chicago, Ill. He has a number of Youth for Christ dates during the spring months in the Western States. His address is 1555 Sunnyside Ave., Stockton, Calif.

Mrs. O. M. Dunlevy (Nancy A. Morrison '96), is now eighty-three years old and living in "Sunset Home," the Methodist Old People's Home in Quincy, Ill. She served for years in deaconess work in Chicago. She writes that she would enjoy seeing Institute friends who may be passing through Quincy.

E. S. Woodring '96, pastor of the Trinity Evangelical Congregational Church, Allentown, Pa., has just celebrated his fiftieth anniversary in the Christian ministry. He has held pastorate in Chicago, Geneseo and Naperville, Ill.; Philadelphia, Tamaqua and Allentown, Pa., and has been presiding elder and bishop in his denominational organization. He expected to have a cataract on his eye removed and to spend the summer at Ocean Grove.

Harold Tuttle '44, and *Mrs. Tuttle (Arlene Wilson '44)*, have enrolled in the Denver Bible College.

Fred L. Orr '43, was ordained Mar. 24 into the gospel ministry of the Congregational Christian Church at Hollensburg, Ohio, where he is pastor. Four other Institute graduates participated in the ordination service: *F. L. Aughinbaugh '20*, his uncle, who brought the ordination message; *A. M. Thomas '10*, the moderator; *A. L. DuPriest '38*; and *Franklin Orr '43*, Fred's brother, who led in prayer.

Wilbur A. R. Siddons '38, was ordained on Mar. 15 at the Rumney Baptist

Church, Rumney, N.H., where he has been pastor since last November. He received the degree of bachelor of divinity from Gordon Divinity School, Boston, Mass., in May. Assisting in the ordination service was *T. Leonard Lewis '27*, president of Gordon College and Gordon Divinity School, Boston, Mass.

Levi B. Olson '27, has become a member of the faculty of the Bible Institute of Los Angeles, where he will be music director. Mr. Olson has also served in the Music Department of the Multnomah School of the Bible, Portland, Ore.

M. A. Darroch '32, had been appointed North America home director for the Sudan Interior Mission. Following his training at the Institute and other schools, he was pastor of the Utica (Ill.) Baptist Church for five and a half years. He then came to the Institute, where he served in the Extension Department and Christian Workers Bureau. In 1942 he became pastor of the Evangel Baptist Church, Newark, N.J., where his work as pastor, soul-winner, radio preacher, builder, organizer and missionary promoter was signally blessed. The Sudan Interior Mission, which has 535 missionaries working in Nigeria, French West Africa, Ethiopia, and the Anglo-Egyptian Sudan, announces that Dr. Darroch for the present will carry both the pastoral responsibilities at Evangel Baptist Church and the work of the mission.

At least ten former students are now attending the Southern Baptist Theological Seminary, Louisville, Ky. They are *I. T. Blick '42; Victor Leroy Frank '41; Stanley R. Hahn '41; William L. Lester '19; J. Ralph Keene '25; W. Harlen McGinnis '40; Roy Peyton '41; Mahlon R. Thomason '43.*

Arthur Sengpiel '22, who went through the African campaign with American troops, has been named as post chaplain at Camp Crowder, Mo.

Mrs. Jean Hudson (Jean Orr '35) is seeking a new list of former students of the Institute now living in the Los Angeles area. The former file was not found after the cupboard in which it was kept was pilfered. Former students living in this area may address a letter to Mrs. Hudson, c/o Church of the Open Door, 558 S. Hope St., Los Angeles 13, Calif.

H. H. DeNeui '23, pastor of the River-grove (Ill.) Baptist Church, is promoting a monthly "Adult Crusade for Christ."

Since May, 1945, *Raymond C. Steinhart '26*, has been field secretary of the Maryland Christian Endeavor Union and the District of Columbia Christian Endeavor Union. During the seven years prior to taking up this work, he was pastor of Bethany Evangelical Congregational Church, Reading, Pa. During the summer of 1944 he conducted an extended series of children's services at Winona Lake Bible Conference.

Paul E. Amos '43, and *Mrs. Amos (Lorna B. Vanous '40)*, are doing home mission work in Wallace, W.Va. They have recently received permission to use an abandoned schoolhouse for part of their work. They have Bible classes and Sunday schools in several schoolhouses.

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Every record in the history of the First Baptist Church, Tyronza, Ark., where Russell J. Clubb '39, is pastor, was broken in 1945, according to the *Arkansas Baptist* for Feb. 28. During 1944 the church reported 94 professions of faith, and 71 baptisms. During 1945 the church enjoyed numerous special blessings in their evangelistic efforts. In one series of tent meetings there were 156 professions of faith. The pastor baptized 137 during that year. Missionary giving increased by more than 50 per cent.

Halsey Warman '37, and *Mrs. Warman* (*Ruth E. Landis* '37), are planning to go to the Nasik District of India, inhabited by at least one million persons who have not been reached with the gospel. Mr. Warman is doing deputation work at present. Their address is 42 Talbot St., Toronto, Ont., Can.

John W. Kile '38, accepted the pastorate of the Berean Fundamental Church, Ogallala, Neb., on Mar. 1.

Leslie B. Flynn '40, received the degree of master of arts in Philosophy on April 30 from the University of Pennsylvania.

Laurence E. Hutto '43, pastor of the Second Baptist Church, Sarasota, Fla., reports that *Ira L. Eshleman* '41, and *Mrs. Eshleman* (*Viola E. Anderson* '41), were guests in Mr. Hutto's church on Mar. 10. Mr. Eshleman, who is pastor of the Conley Memorial Baptist Church in Highland Park, Mich., brought several messages while in the Florida church, besides speaking over station WSPB on the "Twilight Meditations" hour, a devotional program sponsored by the church.

O. Woodson Combs '35, and *Mrs. Combs* (*Laura Eversmeyer* '35), have been living in Carlsbad, N.M., the past year, where he is pastor of a small church. He was formerly employed by an oil company in Ponca City, Okla.

Catharine Cummings '44, who worked in Wheaton until last September with the Youth Gospel Crusade, has been living in her home at Brooklyn, Iowa, on account of her mother's illness.

Nelson Kring '40, continues his home missionary work in rural grade and high schools in Oakland County, Michigan. He visits eighty-eight schools each month and reaches some 9,400 different young people. He gives a half-hour Bible story using visual aids. During the summer he conducts youth crusade meetings in various parts of the county. He reports many youth are accepting Christ as their Saviour.

William Browers '35, pastor of the Baptist Church, Laingsburg, Mich., since 1941, continues to hold evangelistic meetings in different parts of the country from time to time. Before going to Laingsburg he worked in the mountains of Virginia where he had numerous opportunities to preach to large groups of miners.

J. J. PreVol '22, pastor of the First Baptist Church, Richmond, Calif., reports a successful meeting in which *Harry McCormick Lintz* '30, preached, and *James Clyde Davis* '26, led the singing. About 135 came forward, with about 90 candidates for baptism. Nearly 25 other persons asked for membership by transfer of letter, 20 backsliders were restored.

BIRTHS

To *A. L. Murphy* '27, and Mrs. Murphy, a daughter, Joan Everly, April 20, at Fredericksburg, Iowa.

To *Robert E. Harris* and *Mrs. Harris* (*Ruth L. Lynn* '39), a daughter, Martha Ann, Feb. 26.

To *Nelson Kring* '40, and *Mrs. Kring*, a son, Nathan Mark, Mar. 4, at Pontiac, Mich.

To *Morris Ward* '44, and *Mrs. Ward* (*Joann Huetter* '43), a son, Bruce David, Apr. 3, at San Diego, Calif.

MARRIAGES

Keith Utterback and *Esther Schla- man* '45, Apr. 20, at Brookfield, Ill.

Horton Presley '45, and *Lorena Perry* '45, Apr. 13, at Rockford, Mich.

Vernon R. Mitchell and *Marjorie Edna Basting* '38, Apr. 5, at Cleveland, Ohio.

DEATHS

Pfc. Ralph Legant '43, who went into the U. S. Army while a student at the Institute, was killed in action on Okinawa. He had been wounded in the battle of Leyte and received the Purple Heart; he recovered from his wounds on Saipan and was sent to Okinawa. The date of his death was not given.

Sara M. Couch '92, died on Jan. 27 in Japan. She had spent nearly fifty-four years as a missionary there under the Reformed Church in America. A teacher in Sturges Seminary, she later devoted her time to evangelistic work. During the war she was interned in Nagasaki and later near Tokyo, but even there she found opportunity to testify for her Lord. Once American bombs burned out that camp, but the inmates escaped personal injury, although their possessions were destroyed. When peace came, Miss Couch returned to her home in Nagasaki. The atom bomb had fallen nearly a mile away, but her house had been sheltered by an intervening hill. She had no near relatives left in the States, and when her time for retirement came she preferred to remain in Japan. Her most recent furlough was in 1926.

Mrs. Joseph G. Leavens (*May L. Phelps* '95), died on Jan. 19 at her home in Santa Paula, Calif., following a long illness.

Ellis M. Rittenhouse '97, died Mar. 21, in North Warren, Pa. He did missionary work for several years in West Virginia and then spent thirty-five years as a Presbyterian minister, serving churches in Indiana, Illinois, West Virginia and Ohio. He retired in 1940.

Charles Edward Hoff '16, died suddenly on Apr. 9, at his home in Joy, Ill. He was pastor of the Presbyterian churches in Joy and Millersburg, Ill. Before going to this parish in 1943 he served as pastor of the First Presbyterian Church of East Moline, Ill., for sixteen years.

Mrs. Charles A. Milburn (*Marie Banks* '38), died on Apr. 5, at Ft. Benning, Ga.

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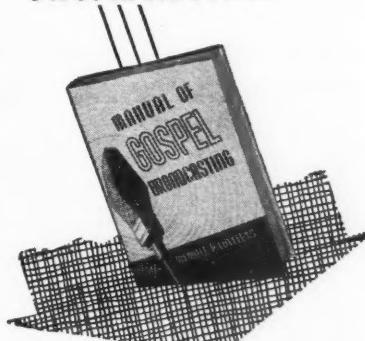
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KYB CLUB TIME

During the Life Begins Campaign, D, when four thousand boys and girls moved into the Chicago Arena for a Saturday afternoon KYB Club rally with Aunt Theresa and all her helpers, friends out in radioland shared their happy experience.

One correspondent said: "I have enjoyed listening to your radio rally. It was so well organized and presented the truths of the Bible in such an interesting way, that I could almost feel the rapt attention of your young audience over the air."

On the platform a choir six hundred-strong sang choruses led by Uncle Joe. The Bookstore Lady with Billy and Patty Bangle and the Singing Lady were there, too. Gene Jordan played his marimba, John Mostert sang "David and Goliath," and Marybelle Beebe was at the piano.

Then the children took over—Susan with her accordion, Doris and Judy with solos, and the Three Little Preachers with "Three Reasons Why We Should Study the Bible."

Preacher No. 1—God Has Told Us to Do So (II Tim. 2:15)

Preacher No. 2—It Will Make Us Wise unto Salvation (I Tim. 3:15)

Preacher No. 3—It Will Keep Us from Sin (Ps. 119:11)

High point of the hour was the Bible drill contest between Winnetka Bible Church challengers and the Know-Your-Bible Club sextet. The radio champions had been unbeaten until they met the North Shore group the first time, and this second contest was an important one.

How the crowd cheered as the KYB clubbers won, 8-0, with 2 ties. Aunt Theresa admits that this leaves the score, 1-1, and plans a third and deciding battle soon.

"Watching Bible drills can stimulate just as much enthusiastic interest as watching athletic contests," says Aunt Theresa. "I've proved it. Oldsters sit on the edge of their seats and marvel at the speed of the children-searchers and wish they could perform as well."

To conclude the Arena program, tiny-tot Johnny Pearson graphically presented his sermon, "The Gospel in a Nutshell." A huge shell five feet high, seven feet long and 17 feet in circumference, made with a wooden frame and chicken netting, was covered with heavy cheese cloth painted walnut brown. Inside was a roller with a thirty-foot length of ribbon in sections of red, white, green, blue and gold.

Little Johnny stood on a chair and pulled out the ribbon as he explained

about sin, Christ's blood, a clean heart, growth in grace, loyalty to Jesus, and a home in heaven.

Seventy-six confessed Christ at the meeting and letters afterward told of other conversions and dedications at home.

One letter reads: "I'm certainly glad your program was broadcast, for my little brother accepted Jesus."

Another says: "How happy Aunt Theresa will be in heaven as all those unknown children led to the Lord through the KYB Club's efforts gather round her.

"While listening today I realized that being a Christian mother wasn't enough. I cried and asked God to give me another chance, as I pray in the coming days for His guidance in how I can better serve Him."

KYB Club's next rally will be on Saturday, July 13, at 3:00 P.M., when Aunt Theresa and her broadcasting helpers will meet their friends at another annual meeting during Radio Week at Cedar Lake, Indiana.

* * *

CHICAGOLAND YOUTH FOR CHRIST

Chicagoland Youth for Christ will be heard July 6 and 13, at 7:30 P.M. Special broadcasts of Youth for Christ Conference and Winona Lake Bible Conference will begin July 14 and continue through most of August.

**WMBI—Sundays, 8:00 A.M. to 8:30 P.M.
Weekdays, 6:00 A.M. to 8:30 P.M.**

(Daylight Saving Time)

Afternoon Classics, M., W., Th., F., Sat.,	5:30 P.M.	Keyboard Classics.....M., W., F.,	2:45 P.M.
Alcohol Education.....Tue.,	2:45 P.M.	King's Highway.....Tue.,	3:15 P.M.
Angelus Trio.....Sun.,	5:30 P.M.	Komfort Korner.....M., W., F.,	5:15 P.M.
Back to the Bible.....M.,	4:30 P.M.	K.Y.B. Club.....Sun.,	2:00 P.M.
Bandstand.....M., 8:45 P.M.† Sat.,	5:00 P.M.	Let's Praise Him.....Sun.,	8:00 A.M.
Bible Quiz.....Sun.,	5:00 P.M.	Library Chats.....Sat.,	1:00 P.M.
Birthday-Anniversary Program.....W.,	3:30 P.M.	Listening Post.....M. to F.,	5:00 P.M.
Bread of Life.....weekdays,	8:30 A.M.	Living Water.....Sun. to Th.,	7:00 P.M.
Chapel Service.....M.,	8:15 A.M.	Lutheran Hour.....Sun.,	3:00 P.M.
Child Evangelism Fellowship.....Tue.,	9:15 A.M.	Mail Bag.....F.,	4:05 P.M.
Chorus Time.....W.,	8:45 P.M.†	Marimba Specialties.....Sat.,	1:30 P.M.
Christian Businessmen.....M. to F.,	1:00 P.M.	Masterworks of Music.....Sat.,	2:05 P.M.
Continued Story Reading.....Tue. to F.,	11:30 P.M.	Meet the Students.....F.,	4:30 P.M.
Dean's Quarter Hour.....Tue.,	4:30 P.M.	Melody Lane.....M. to F.,	2:30 P.M.
Editor Speaks, The.....Sun.,	4:30 P.M.	Men's Voices in Song.....Sun., 9:00 A.M., 8:30 P.M.†	3:00 P.M.
Evening Meditation.....Sun.,	5:45 P.M.	Message.....M., W., F.,	3:00 P.M.
Evensong.....Sun., 8:00 P.M.; weekdays,	8:05 P.M.	Message to Israel.....Sun.,	9:30 A.M.
Family Circle.....M.,	4:15 P.M.	Miracles of Science.....Tue., Th., Sat.,	3:00 P.M.
Friday Morning Songsters.....F.,	11:00 A.M.	Missionary Echoes.....M.,	9:15 A.M.
From a City Tower.....M., W., F.,	2:15 P.M.	Moments of Melody.....M. to F., 1:30 P.M., 8:45 P.M.†	10:30 A.M.
Gloria Trio.....Sun.,	9:45 A.M.	Moody Institute of Science.....Sat., 10:30 A.M.	10:30 A.M.
God's News Behind the News.....M.,	10:30 A.M.	Moody Press.....F.,	1:15 P.M.
Good News.....Sun.,	10:00 A.M.	Morning Classics.....weekdays,	9:30 A.M.
Good News in Song.....Tue. to Sat.,	8:15 A.M.	Morning Clock.....weekdays,	6:00 A.M.*
Gospel in Music.....M., Tue., Th., F.,	6:15 P.M.	Morning Meditation.....Sun.,	8:45 A.M.
Gospel in Music.....M., Tue., Th., F.,	3:30 P.M.	Morning Worship.....weekdays,	7:30 A.M.*
Grace Notes.....Sun.,	8:30 A.M.	Music Story.....Tue.,	5:30 P.M.
Guest Choirs.....Sun.,	4:00 P.M.	Music without Words.....Tue., Th., Sat.,	8:30 P.M.†
Haven of Rest.....M., W., F.,	7:30 P.M.	Musical Moments.....Tue., Th.,	4:15 P.M.
Hebrew Christian Broadcast.....Th.,	2:45 P.M.	News.....weekdays, 7:00*, 8:00, 10:00 A.M.	
Heroes of the Cross.....F.,	7:00 P.M.	No. 9 Elm Street.....M., W., F., 10:15 A.M., 8:30 P.M.†	12:00 M., 2:00, 4:00, 6:00, 8:00 P.M.
Home Hour.....W.,	10:30 A.M.	Odz and Enz.....Th.,	9:15 A.M.
Hymn Sing.....M. to F.,	12:15 P.M.	Old-Fashioned Revival Hour.....Sun.,	1:00 P.M.
Hymns You Love to Sing.....Tue.,	3:15 P.M.	Old Testament Stories.....Sat.,	9:15 A.M.

WMBI AND WDL PROGRAM SCHEDULE

**WDL—Sundays, 8:00 A.M. to 9:00 P.M.
Weekdays, 8:00 A.M. to 9:00 P.M.**

Organ Moods.....	W., 9:00 A.M.
Organ Prelude.....	Sun., 10:45 A.M.
Organ Recital.....	Sun., 12:30 P.M.
Organ Vespers.....	daily, 6:30 P.M.
Prayer Circle.....	weekdays, 8:05 A.M.
Quiet Hour.....	Sun., 7:30 P.M.
Question Box.....	Tue., Th., Sat., 11:00 A.M.
Rainbow Trio.....	F., 10:30 A.M.
Religious News.....	Sat., 10:15 A.M.
Sacred Songs.....	weekdays, 12:45 P.M.
Solo Time.....	Tue., Th., Sat., 6:15 P.M.
Scandinavian Service.....	Th., 4:30 P.M.
Saturday Songsters.....	Sat., 3:30 P.M.
Shut-In Program.....	M., 10:45 A.M.
Singing Strings.....	Sat., 4:30 P.M.
Slumber Boat.....	Tue., Th., 2:15 P.M.
Solo Time.....	Sun., 10:30 A.M.
Southland Songs.....	Tue., 4:45 P.M.
Stories That Live.....	F., 9:15 A.M.
Story Time for Boys and Girls.....	weekdays, 12:30 P.M.
Strings and Voices.....	Sun., 3:30 P.M.
String Trio.....	Sun., 4:45 P.M.
Student Pulpit.....	Sat., 4:45 P.M.
Sunday Morning Service.....	Sun., 10:45 A.M.
Sunday School Lesson.....	Tue., 10:30 A.M.
Tract League.....	Sat., 7:00 P.M.
Treble Harmonies.....	Tue., Th., Sat., 5:15 P.M.
Two Pianos.....	Sat., 10:45 A.M.
Verses by Verse.....	M. to F., 1:45 P.M.
Voice of the Novachord.....	M., 4:05 P.M.
World-Wide Missions.....	Th., 10:15 A.M.
Young People's Church of the Air.....Sun.,	6:30 P.M.
Your Church School.....	Sat., 11:30 A.M.
Youth for Christ.....	Tue., 10:15 A.M.

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Why Do The Nations Rage?

[Continued from page 671]

make all the spiced dishes of Egypt repulsive forever. They have partaken of the activity of that divine Spirit who alone regenerates and sanctifies. They have tasted the Word of God which by that very Word, in this passage, is called *good*. How perfect a characterization is that simple but rich adjective for all who have confessed of the Bible that its words are spirit and life.

Finally, they have tasted the powers of the world to come. We usually conceive of heaven as a place of indescribable light, beauty and peace. It is certainly this. But this passage emphasizes the repleteness of power which will be exerted without reduction or interruption forever and forever in the age to come.

Compared with the full force of the immeasurable energy that will be operative in the age but a short way ahead of us, how shortened does God's arm now appear as it is active in the Church and in individual Christians. Yet that arm has already been made quite bare, gloriously bare, again and again. Whole nations have been stirred into profound sensibility of the Spirit's being on the move in the wretched lairs of men, of God's awful holiness, and of His marvelous sincerity in offering sinners pardon for the sake of His beloved Son—of all these in the times of Luther, of the Wesleys and Whitefield, and of many another champion of His cause.

The full exhibition of God's power is certainly future, nevertheless numerous and abundantly accessible have been its outlets even in our own times. Millions upon millions have drawn on it. Indeed, they have become otherwise than they are by nature only because of having tasted of the powers of the world to come.

But how widespread has been the defection from all these! The illumination irradiated by the Light of the world has been repudiated as so much fanciful enthusiasm. The heavenly gift freely bestowed by the divine Giver has been rejected in favor of prizes of one's own supposed attainment. That Holy Ghost, of whose work the Christian is ineffably made to share, has been grieved and quenched until the mentors that have taken over the direction of the soul are, for all the concealment of their game, literally fiends from hell.

That good Word of God, the divine means of the soul's regeneration, the thunderous voice that once awakened the conscience and the sweet sound that assured one of God's gracious favor in Christ, has been degraded to a place among the "great books of the world," and as such it moves absolutely no one, either by its threats or by its promises. Indeed, it has been transformed into the Book that is unique for its boredom.

And of the powers of the world to come, where is their manifestation? Who quakes before the Lord, or decks himself in really holy and joyous array? A hundred thousand Christians of the contemporary run could move into the city of Chicago without comment from either

saint or sinner. None would know they had arrived, so utterly impotent or negative is the testimony of the larger part of Christ's followers.

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HE DEFLECTION FROM THE AUTHORITATIVE WORD OF GOD is a radical defection that leaves men in a thoroughly pitiful condition. When God's utterances are repudiated, who is to say what's what? Reason is perhaps the substitute god most people ostensibly vote for. But whatever kind of reason it is that man possesses, it leads him to act very unreasonably!

If all rational creatures on earth were united in combat to defend each other against brute animals without reason, it might seem that something could be said for reason, but now the human race is more mortally sundered than ever before and the brains have been distributed by an impartial God without distinction among the tribes of men, equally on all the shores of all the oceans.

But is reason that is divided against itself reason, or will any faction of mankind admit that it is not acting reasonably? Obviously there is something wrong with man's reason. It needs to be enlightened by the wisdom of God. It ever needs the illumination of that light, or its relapse into darkness is immediate (Isa. 44:20).

If, then, the defection from the living God, admittedly lamentable, yet seems after all nothing very boisterous but only a very calm dropping away, how thoroughly insurrectionary is it not in fact in relation to the Lord who rightly demands that He should be our all in all. When God and His mercy become cheap, and money, pleasure, power and worldly advancement become that for which the souls of men are willing to fall away from the living God; when vanities become gods and Jehovah and His Anointed become of no particular account, how desperate a rebellion is under way in His impeccable kingdom! And this choice of empty prizes in preference to the true God, the sole health and life of the soul, what is it but an incredible aberration of the mind, a raging chase after vanities?

This rebellion of the soul, that runs the bidding of its own will rather than the paths of Jehovah and His Anointed, may in its inception rage far beneath the limen of any mundane awareness. At first, only God's Spirit and certain few most loyal servants in God's house have any knowledge of the defection. But even as this rebellion is called a re-crucifixion of Christ, so also does the insurrection against Christ, though conceived and nourished in the secrecy of the defecting soul, eventually break out into a spectacle for all the world to witness, for the place where they crucified Him was nigh unto Jerusalem and frequented by the multitude.

For some time the Christian nations raged secretly, out of the view of the public, and especially of the heathen

The mouse and the moth



world, whose regard for the West was at one time in some respects quite unbounded. There was the subtle defection of theological schools, churches, homes, and businesses run primarily for money, which was in turn spent on pleasures. But though the thirty pieces of silver were handed over in the dark and in relative quiet, the unholy act of Christ's recrucifixion could not be completed except in full view of the earth's most degraded and benighted tribe.

Is it asked why the nations rage? The answer is another question. Why have Christians rebelled against God and His Anointed? Certainly the blame for every calamity must be laid ultimately upon defecting Christians, since Christians dispose of the only means of salvation both for themselves and for their fellow men of all peoples.

CONSIDER HOW SOLEMNLY the writer to the Hebrews announces the judgment that will be meted out upon rebels against Jehovah and His Anointed. "For the earth which drinketh in the rain that cometh oft upon it"—and upon what peoples have the showers of the true gospel fallen so often and so copiously as upon those of North Central Europe and our North American continent?—"and bringeth forth herbs meet for them for whom it is dressed"—ultimately for God, immediately for those who are still without the light; that is, for God and for our neighbor—"receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned" (Heb. 6:7, 8).

If God or the heathen on getting too close to us—the recipients of such gracious and abundant showers—get stung and scratched, then we are very near our end—judgment by burning.

It is not only the writer to the Hebrews that envisages the triumph of God and His Anointed. David is assured of the same consummation in the Second Psalm. God's attitude is described in three aspects—He laughs, He vexes in His sore displeasure, and He proceeds according to schedule with the coronation of His Son.

Whatever be the full analysis of humor, certainly two of its elements are incongruousness of the object and security of the subject. It may be a funny thing to see a bear chase a hunter up a tree, for in the course of the expected, bears give ground. But whoever laughs at the tree-climbing hunter laughs only when he is himself out of the bear's reach. God's laughter indicates both the incongruousness of a creature's pursuing a course of rebellion against his Maker and God's being infinitely far above all real threat of dethronement. Indeed, in this case the incongruity and the security are implied by each other. Sitting not on the wretched level of the insurrectionists but in His sublime station in the heavens, He laughs.

Of the vexing of the nations in God's sore displeasure there is, to our smart age, less need of explanation. The Egyptians didn't have to be told that driving was hard when the wheels of their char-

iot were coming off, and a whipped child requires no elaborate description of the sting of the switch. God is now vexing the nations for defection from His Anointed, and scores of millions, indeed, hundreds of millions, are learning to know poignantly how it feels.

For the band of true loyalists it is sufficient to know that nothing can upset the coronation plans, that Jesus must surely reign. Next to the fact of the establishment of His reign is that of its wide inclusiveness. He must reign till He hath put every enemy under His feet. An important event in the coronation program is the Father's invitation to the Son to make request for a coronation present—even the nations of the world, the present rebels! For as surely as the present is offered and called for, will it be delivered!

These verses are often used as a missionary text. It is important, however, to observe that their context declares that the rule of the Potentate, into whose hands the nations are delivered, is a terrible one. The suicidal folly of rising up against Jesus! The speechless anguish of Christ's enemies who have repudiated Him, scorned Him, and maligned Him in the day of His defenselessness and humiliation when they shall see Him coming with the angels in great power! The unspeakable terror of discovering that He, who was taken to be quite otherwise than His Word declares Him to be, is actually such as that Word declares Him to be, and to have made this discovery when the time of mercy had clean and irrevocably run out!

In God's unspeakable mercy the day of the wrath of the Lamb and of the crunching of potsherds, though soon, is not yet. And the psalmist, ardent loyalist that he is and imbued with the spirit of his Master, is no misanthrope but longs with inexpressible desire that one thing might happen to the nations: that they might get some sense.

Here is another reason for the asking of the great question with which the psalm opens. Is it asked, Why do the nations rage? Then it is thereby asked, How is it that the nations are so senseless?

Kings of the earth, leaders of mankind, be wise, be instructed! Amid all the advancement of technological science, get for yourselves a little real understanding. Kiss the Son, that is, salute the Lord's Anointed and declare your allegiance to Him. Forswear your rebellion against Christ, take refuge in His mercy that you might live, and do so immediately. Blessed are all they that take refuge in Him!

THIS IS GOD'S MESSAGE to the nations. It is particularly His message to rebels whose insurrection is the more reprehensible for their having been admitted the more closely to His gracious person.

But there is in this contest also a timely admonition to the loyalists. Thank God, there are such! The same chapter of Hebrews that speaks of recrucifying Christ by defection from Him expresses the inspired writer's persuasion that his

readers were not of that stripe. Even while he warns them most solemnly, he believes "better things of them . . . things that accompany salvation." How divinely wonderful a mosaic of warnings and encouragements is the blessed Bible.

Now what is it that the writer to the Hebrews desires for the loyalists? That each of them may "show the same diligence to the full assurance of hope unto the end"—that they hold their ground steadfastly to the end (Heb. 6:11).

There are times so perverse and so desperate that merely to have faithfully stood one's ground will win the commendation of Him who judges true judgment and comes fully furnished with rewards. It may be that ours is such a time. We wish we could bring twenty new people to prayer meetings that have shrunk to a third or fourth of their size of twenty years ago. It may even prove difficult to get one single soul to go. Let us in any case be there ourselves, deeply as we lament the general coldness and defection, and the Lord will not fail us, for we are to be "followers of them who through faith and patience inherit the promises."

There is, however, an exhortation to loyalists beyond that which has just been made. Whereas Hebrews, in quoting the Second Psalm, exhorts to steadfastness, the previously cited passage in Acts that quotes the same psalm sets forth, in the prayer of the apostolic company, a *desideratum* that we eminently require in this age of such fearful and widespread disaffection toward the Crown Prince and of open rebellion against His rule. Having in their prayer to God declared the fulfillment of David's solemn words in the crucifixion of Jesus, these early servants of God prayed, "Grant unto thy servants that with all boldness they may speak thy word."

How salutary, timely and exactly appropriate this prayer! It is precisely through the unfaithfulness of so-called Christians in relation to the Word of God that the troubles of the world have been so desperately enlarged. The scene of the original break-through must be recovered; God's Word must be declared faithfully. And since the loyalists are so few, how greatly it devolves on them to be the more exceedingly bold! Grant, O Lord, Thy servants to speak Thy Word with all boldness! What blessed news the answer to this prayer would make in America, Europe, Africa and in the Orient!

The prayer of the apostolic company pleased God and He answered it. The place was shaken, God's servants were filled with the Holy Spirit, "and they spake the word of God with boldness." Great unity, great liberality and great power enforced the apostles' "witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33).

The nations rage and vainly meditate escape from God's holy rule. But all the while it is the privilege of loyalists to promote effectively the cause of Him whose kingdom is everlasting.

Those who would teach must take time to learn.

Youth Supplement

S. MAXWELL COOPER



Let Young People Study the Bible for Themselves

Suggestions by which you can find unlimited topic material

by Warren Filkin

WHAT is the difference between a young people's rally and a Christian Endeavor meeting?

I like young people's rallies, but I do not want one as an every-Sunday-night diet. And just here is part of the trouble with much young people's work. They have sought to make the rally spirit the chief attraction at their Sunday night meetings. They have sought to have pep, enthusiasm and more enthusiasm at each meeting. If they had a whooping good time, the meeting was a success.

For some months I have been calling for a different way of measuring the success of the meetings. I have been asking for a seriousness of purpose not found in the average meeting. We ought to recognize that the *total program* of any young people's organization ought to include at least three elements: (1) the informational, (2) the expressional, and (3) the inspirational. The third element is highly important, but if it is the only element, the people soon tire of the work, just as most of us would tire of a diet made up entirely of rich desserts.

There has been the informational element in most young people's programs,

but frequently there has been no real learning experience. Our problem then is, How impart needed information so that the material becomes real and vital to the young people?

When I was conducting vacation Bible schools, I was impressed repeatedly with the fact that the young people and even boys and girls were studying their Bibles with the same application that they studied textbooks at school, and were studying with a relish and enthusiasm that thrilled my soul.

They were not exhibiting this same zeal in the Sunday school. The quarterly method of Bible study sometimes made the Sunday school pupils good students of a quarterly, but generally failed in making them good students of the Bible. This is no effort at discrediting quarterlies, but it is an effort to point to the need of another form of Bible study to supplement what is unsatisfactory in present methods.

I would suggest that young people's

leaders spend several Sunday evenings in a laboratory approach on *methods of Bible study*. The young people have been given the results of these several methods of Bible study for years. Now let them learn how to mine the gold of God's Word for themselves.

Leaders may wish to have at their disposal several books giving ideas on different methods of study. Of the numerous books available, there come to mind just now: *How to Study the Bible*, by R. A. Torrey; *Methods of Bible Study*, by W. H. Griffith Thomas, and *Profitable Bible Study*, by Wilbur M. Smith.

The young people are to be given an assignment! As in the public school? somebody asks, and the answer is a simple, yes.

The young people will not come if you make them work! The reply is, How do you know?

The young people are not willing to do honest-to-goodness work in their homes—with a pencil and paper—and a Bible. Again, the reply is, How do you know? After all, they have surely not been challenged by being given dainty little "parts" on young people's programs, and they have not been intrigued by novelty programs of one kind and another, much less taught and trained!

How begin a series on how to study the Bible? Perhaps a heart-to-heart talk on the need of really knowing the Book would whet their appetites and make them willing to start. The leader must be sold on the whole business first. "Faint heart never won fair maiden!" Show the young people what you are going to do—and what they are going to do, to learn how to study the Bible for themselves. You are going to give them a start in several different methods, and they are going to pursue each one until they get the feel of it.

One week or more may profitably be spent in having the young people make their own outline analysis of a book in the Bible. The Acts of the Apostles is good, even if a little long. Show the young people that the plan of the book is set forth in Acts 1:8, "Ye shall be witnesses unto me both in Jerusalem, and in all

[Continued on page 724]



Strange Tides

by C. Norman Bartlett

"Epaphras . . . always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God." Colossians 4:12, R.V.

NOT many of us begin to appreciate the cause of Christ by those who through physical disability or for other reasons are debarred from active participation in the active work of the church, but who give themselves day and night to intercessory prayer.

Not infrequently when rowing on a large lake, I have encountered a sudden swell, due to no immediately discernible cause, that seemed to carry along the boat with a new access of power. The real explanation of this tidal increment, so to speak, was that these swelling waves were set in motion by a motor boat some distance away and out of sight.

Are there not times when, while engaged in the Master's work, we find ourselves suddenly buoyed up spiritually in some inexplicable way? May it not be that these are tides of the spirit that have their origin in the intercessory prayers of some friend or loved one?

The why and how of the power of intercessory prayer may be largely enveloped in mystery, but the fact of its efficiency is indubitable.

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For the Confirmation of the Faith

by Wilbur M. Smith

**A hitherto unpublished letter
by a once famous agnostic
takes its place as an example
of the hopelessness of unbelief**

THROUGH the kindness of Dr. Will H. Houghton, I have the privilege of presenting this month a communication from one of the most distinguished opponents of the Christian faith of the nineteenth century in our country. It has never before been given to the public, and has never been used in any of the numerous lives of this famous orator. I refer to Robert G. Ingersoll.

It is a letter dated May 27, 1897, when Mr. Ingersoll was nearly sixty-four years of age, and thus approximately two years before his death. The entire communication is written on his own stationery, with the address in gold embossing at the top, 220 Madison Avenue, which, of course, means New York. It is addressed to that dear saint of God, Max Wertheimer, a distinguished Hebrew scholar who became a devoted servant of Jesus Christ.

Apparently Dr. Wertheimer had written Mr. Ingersoll a letter concerning his own soul, or concerning spiritual matters, and the following is Mr. Ingersoll's answer:

"Today, for the first time I read your letter written last February—for months not being very well, I neglected my mail. Many people have had your experience. They have sought and suffered. They have tried to guess the riddle, tried to know the absolute, to find origin, to know destiny. They have all failed. These things are beyond our intellectual horizon, beyond the 'reaches of our souls.'

"Our life is a little journey from mystery to mystery. We emerge from darkness, we are lost in night. We must give our attention to the journey. We cannot get behind the beginning or see beyond the end. We know many things about force and substance, but we know not what they are. We know something of relations, qualities, forms, but the absolute eludes all our senses and our thoughts. I have ceased looking for the unfindable—I let 'determined things to destiny hold unbawled their way.' I know that the walls cannot be scaled, and so I adorn my cell, cultivate patience, cheerfulness, and above all, courage. I know that virtue is the mother of happiness and that vice breeds grief, failure and despair. This knowledge is enough for this life. If there is another, it is enough for that."

"Hoping to know you, thanking you

for your good letter, your flattering words, your friendship, I remain

"Yours always,

"R. G. INGERSOLL"

Here we have the best that moral man can ever attain. He believes in virtue, patience, cheerfulness and courage. These are elements of character which all men emulate, approve and seek. There is nothing wrong with the moral ideals of Mr. Ingersoll, and one must admit that his letter is gracious and kind. The tragedy of it all is that moral ideals alone leave a man in the dark. That which precedes his coming into life is filled with darkness. Everything that follows after life here on earth is darkness to him, and as he himself confesses, "We are lost in night."

This is a sad way to live, is it not—surrounded on every hand with impenetrable mysteries and confessing that everything before and everything after this brief and fleeting life is but darkness.

My dear young people, this is not the way the Word of God speaks. For us the beginning is not darkness; it is light. All we need do is open our Bible to its first page and there we find our world originating by the power of a benevolent and loving God, a world made good by a God whose very character is goodness.

Think of the manifestations of God's

goodness just in these first two chapters. First of all, everything He made was good. Then He gave to man a perfect body, free from disease and pain; He gave him a beautiful helpmeet; He gave him an environment of unparalleled loveliness, the Garden of Eden; He gave him intelligence, high intelligence; He gave him work to do; He gave him warnings and promises, and most of all, He gave him His own fellowship, fellowship with God. This is not darkness, this is light. And to a Creator such as God is here revealed to be, we can safely commit our souls. We can trust Him and pray to Him and have absolute confidence in Him.

For us who know the Word of God and believe it, whatever shadows and clouds there are, they are in this life, not in the life to come. In fact, Paul actually says that now we see through a glass darkly, but then face to face; now we only know in part, but then shall we know even as we are known.

The last book of the Bible actually promises us that in the life to come, in the home of the redeemed, there will be no night at all, no tears, no crying, no pain, no fatigue, and no sin. We will actually be in the presence of God. We will be serving the Son of God forever. We

[Continued on page 724]

THE BLINDNESS OF UNBELIEF

*"Now in this fierce atomic age,
Hist'ry may turn its final page,
If man, the creature who began it,
Should blast himself right off the planet!"*

I don't know whom to credit for the above, as the clipping reached me by circuitous means. But what a serious and solemn thought! What a knowing fool man is! He knows so much, but doesn't know what to do with what he knows.

I once visited a penitentiary where the aristocrats of crookdom were in temporary exile. Several prisoners to whom I was introduced were university graduates. Seven years was their average sentence. Four years in a university and seven years in a penitentiary! There is something wrong with that.

What's the point? This is it, and it's a real point: Christ is the light of the world. But if men turn from the light they are left in the dark—and sin "is darkness." Christian youth needs definite conviction along this line. Christ meets every need—intellectual as well as spiritual. He is the key to the ages and in Him is understanding of the times through which we pass, as well as hope for eternity.

Will H. Houghton



Miss Fleeton is editor of Christian fiction and juvenile books at Moody Press.

IT has been said that he who praises a book becomingly is next in merit to the author. But surely—among reviewers, however talented—he who reads a book with thoroughness and reviews it with sincerity is first in merit with the reader.

One of the more frequently used—and abused—tools for projecting information into youth meetings has been the book review. And it can be a very valuable tool, not only for information, but for inspiration as well. If the book review is languishing in the "dry as dust" corner of your meeting, now is the time to rejuvenate it. It is difficult to imagine a time when there was any more to read than now. Since it is humanly impossible for us to read everything we should like, let's help one another to enjoy the blessings of good Christian literature.

Let's assume that you're walking home from the meeting in which you've promised to prepare a review for a future date. Your mind is filled with what, why, how and when! That first question naturally is, What book? You may not need to answer that if you are to conform to a predetermined program or "reading list." But if you do have some freedom of selection, choose it wisely. Give serious consideration to the needs of the group for whom you are preparing this mental food.

Biography—missionary and otherwise—will suggest itself to you immediately. And this would be a very wise choice. But do not overlook the splendid possibilities in Bible study, exposition, or devotional books. By all means, select something you expect to enjoy.

After you have the book in hand—and you haven't picked it because it has only ninety-six pages or looked like easy reading!—sit down and read it. Forget you're preparing for a book review. Read it selfishly—for personal enjoyment—for what it will mean to you. When you've finished, put it away for a few days. Discuss it with your family. If you know little about the author, it might be a good idea to spend some time in the library, getting acquainted with your author and other books he has written. By that time the book has begun to "jell" in your mind. You're beginning to have convictions about it. You may even begin to disagree with the author!

Now you're ready to read the book again, this time not for yourself but for others. And the next question you must answer is, Why? You will really need to answer this one before you go a step farther. Is the purpose of the review to stimu-

On Reviewing Good Books

by Eileen M. Fleeton

How to make the book review a useful and stimulating part of your young people's program

late interest so that the listener will desire to read for himself? Or is it to inform, to give a general knowledge of the subject? Perhaps it is to become the basis for a devotional talk. Whatever the reason, keep it clearly in mind as you begin your preparation.

Make notes—plenty of them. Mark the paragraphs that are worth rereading. Make a list of the characters, eliminating all but the most important. Try to see these as the author saw them when he wrote. If you feel that you must read something direct from the book, mark it clearly so that there will be no fumbling. But don't do much of that—you're supposed to talk to your audience, not read. If it is a Bible study book, jot down the main points in the outline and know them. If it's a missionary book, know your geography; don't make vague references to "way out in the South Seas."

In the days before your meeting, go over your notes often. Then pare them down until just a skeleton remains. These may go to the meeting with you. They should be tucked neatly and inconspicuously inside the book itself.

If you have anything to say about it, don't let the leader put you at the end of a long program. By that time most of your listeners are ready to close their minds to anything requiring mental energy. But if that's where you are, make the most of it and keep cheerful.

The leader has introduced you and you are on your feet—calm, un hurried, confident, because of thorough preparation. Your opening words are important. You wish to create a favorable impression, you want your audience "with you" from the beginning. Perhaps an anecdote from the book will be just right, or a few well-chosen lines of poetry. The introduction should be natural, expressive of your personality, and it should be brief.

Don't apologize! Don't mumble about how incompetent you are, or make excuses about how little time you've had for preparation. If you do, they'll believe you. Then you've lost your audience as surely as if they'd walked out the door. You may not be professional, but you are prepared. Whatever you say in your introduction, remember these points: make it interesting, keep it brief, state the author, title and classification. Hold up the book for all to see. It will help them remember the title and give you something to do with your hands in those first awkward moments.

Now you're really into it! Give the theme of the book in one clear sentence. Oh, yes you can do it. That is, you can if you are far enough away from the reading to get a proper perspective. If the book is too fresh in your mind you'll ramble. After you've stated the theme in one sentence, describe the setting of the story. In some books the background of time and place is unimportant, but in others a knowledge of this is necessary.

Tell the story. Tell it simply, but vividly. Choose action verbs. Keep the story alive and moving. Use adjectives. Avoid "and" or "andu-uh" between sentences. Refer to your notes casually. Look as though you enjoy giving this review. Build up to a climax until your audience is listening to every word.

If you decided, way back in your preparation, that the purpose for giving the review was to arouse reader interest, then this is the time for you to say: "Far be it from me to tell you the whole story and spoil the book for you. You'll want to read it for yourself." But you may have decided that your purpose was to impart knowledge your listeners would be unable to obtain for themselves. In that case you must tell the whole story, leaving out nothing of true importance.

The conclusion is necessarily brief. Sum up in a few words the value of the book to you and your recommendation to others. Don't be afraid to express your personal opinion. Your audience wants to know what you think about it. Be honest,

but as courteous as if the author could hear every word. Remember that it takes little skill to criticize and tear down. Be tolerant, even if you disagree.

When you've told the story and expressed your opinion, end the review simply and quietly. Don't go back to tell something you have forgotten, no matter how important it seems. You'll have a tremendous feeling of satisfaction in doing a good job, and your own life will be enriched for having learned to look at books with honest eyes.

Every day hundreds of books and pamphlets roll from the presses—intended for American readers. Much of this material has little value; some of it is harm-

ful. You will be rendering a real service to your church, your friends, and your community by encouraging good reading. It is easy to be deceived by clever writers and every Christian, especially a book lover, needs to keep close to the Word of God. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). We cannot open our minds to the worthless ideas rampant in contemporary literature and expect to bring "into captivity every thought to the obedience of Christ." We need to seek God's will and wisdom in all our reading; and the background and foundation of it must ever be His Book.



Lord of All My Life

W. P. L.

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longs to Him a - lone; Lord of all my life is Je - sus,

My way is bright, for I am His a - lone. . . . Saved to tell the

sto - ry Of the Christ in glo - ry; won-der-ful sto - ry, heav-en - ly glo - ry;

Lord of all my life is Je - sus, Praise the Lord! I'm His a - lone.

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Civilization Destroyed

OUR present civilization is superior to anything the world has ever known since creation, yet God has revealed that every work of man must finally be destroyed (II Pet. 3:10). When earth has become a cinder, only "those things which cannot be shaken" will remain (Heb. 12:27). What are they? The answer is to be found in Hebrews 11:4-7, one of the shortest records ever written of an important epoch in human history.

Before the Flood there were cities, commercial enterprise, fine arts, education, mechanical skill, manufacturing and agriculture (Gen. 4:17-22). During that period of advanced culture, there must have been great rulers, artists, educators, musicians, philosophers, inventors and other outstanding individuals. But these are all passed over in Hebrews 11:4-7. Three men only are mentioned from antediluvian days. Their accomplishments may not seem large in the eyes of the world today, but in God's sight they were of eternal value.

Abel offered a lamb in sacrifice. This was *faith in worship*, so important that "by it he being dead yet speaketh." Many of his contemporaries, including his own brother, are eternally lost, yet when the stars have faded into blackness, Abel will live forever because he came to God on the basis of the shed blood of the appointed sacrifice.

Enoch walked with God. This was *faith in walk*. It meant turning away from the allurements of the world to live a life of practical holiness, but it paid large dividends. The day came when Enoch was translated from earth to heaven without dying. He found himself walking with his Saviour above the skies, where he still lives in endless bliss.

Noah prepared an ark. This was *faith in witness*. Everyone knew that the aged prophet believed God's warning about judgment to come. He rested his faith on the revealed Word, knowing it to be as changelessly true as its Author. By honoring the Lord who loved him, Noah saved his household and condemned the world which had refused his testimony.

God has not changed. In these days of world-wide fear that our civilization may be destroyed by atomic bombs, the Christian course is clear. As believers did before the Flood, we must put our trust in the Lamb of God, walk with Christ in the midst of a wicked and perverse generation, and warn the world of the wrath to come.

Having done so, it will not matter if death comes, for like Abel we shall continue to live. If Christ comes before death overtakes us, we shall, like Enoch, be translated to heaven without dying. If perilous times come to the inhabitants of the world in our own generation, like Noah we shall pass safely through, for no disaster can overtake us unless God wills it. Nothing can dim the promise that when the judgment is past we shall reign over a cleansed earth and in a new creation.



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YOUTH in the NEWS

As one means of giving their meetings greater practical value, many young people's groups report the use of an occasional program based on interviews with community leaders or authorities on various subjects. The Christian Union Herald mentioned a profitable meeting in a church in Colorado Springs on the subject, "Youth and Crime." Discussion was based on the results of interviews by young people with the chief of police, the bailiff of the Juvenile Court, and prison officials. When facts disclosed by such research are discussed in the light of what the Bible teaches on the subject, modern problems are seen in a new perspective.

According to a letter in the Presbyterian Outlook, the Presbyterian leaders of Glasgow, Scotland, have taken over a large restaurant in the heart of the city for every Sunday evening, for the purpose of providing young people with "a hearty welcome, good food at reasonable prices, an excellent program of music, and a short religious service at the closing hour."

"The staff is composed of voluntary church workers. Every Sunday evening since it was opened, the 'Open Door' has been crowded to capacity. It is obviously meeting a real need."

A disquieting indication of the strength of some of the currents which sweep young people along today was seen in the publication of the news that a dancing instructor, who operates a chain of dancing schools, employs more teachers than are found on the combined faculties of Yale, Harvard and Columbia Universities.

Two million young people in the Methodist Church, members of the Methodist Youth Fellowship, have adopted a program of evangelism which sets the goal of one million new members by the end of 1948. Each local fellowship is to increase its membership by 50 per cent. Thus, it is hoped that one new member may be secured for each two now enrolled.

At a recent meeting of representatives of the Student Christian Movement from seventeen New York colleges, action was taken to seek to have more religious courses provided in the curricula of the colleges and universities of the state.

A request for Palestine immigrant certificates for American Jewish youth has been vigorously protested by American Jewish authorities. They strongly oppose depriving the displaced Jews of Europe of an opportunity to settle in Palestine, by giving places to young Jews who have homes in America.

—The United Presbyterian.

Typical of the testimony of many former G.I.'s who are now preparing for Christian service is a statement by Robert G. Blonder, student at Northern Baptist Seminary, Chicago. As reported in The Watchman-Examiner, in connection with his receiving the distinguished flying cross for outstanding

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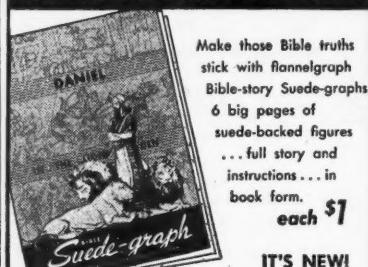
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service to his country as the pilot of a P-51 Black Widow, he said. "I was ready to die for Uncle Sam, and now I am ready to burn out for Christ. For He is the answer to the atomic age—and the only answer."

How does the church look upon its young people? Does it think of them as a group which must be entertained, pampered and amused in order to hold their interest and attendance? Does it think that the rugged appeal of self-denial and cross-bearing which the gospel demands is too severe and without a challenge to the youth of this day?

If our youth were to express themselves today, a vast majority of them would say, "Let the church be the church." Let it not try to compete with the entertainment world, with the athletic associations, with the civic organizations; let it make the demands upon life that the church should make, the demands of a life separated from the world, on the one hand, and so fully devoted to Christ, on the other hand, that they may find in the spiritual life that which is fully satisfying to the whole person.—*Herald of Holiness.*



A Youth Testament Campaign, designed to distribute fifty million Testaments to American youth, was launched at the cabinet meeting and midwinter convention of the Gideons International at Houston, Tex. First gifts toward a fund to start the campaign were contributed at a banquet attended by five hundred people. This original sum, amounting to \$3,000, was augmented by further offerings of \$5,000 at more than a hundred Houston churches where special Gideon collections were taken.

The *Montreal Daily Star* quoted Justice Alfred Forest of the Superior Court of Quebec, according to an article in the *Gospel Witness and Protestant Advocate*, as denouncing bingo, which thrives in Canada. Said the judge, "These preparatory schools of vice, which cause such ills in our society and give to youth the taste for risk and adventure and the desire for easy gain, are a cause of scandal for honest people. They inculcate false principles in people who give themselves up to them and lamentably undermine Christian morals."

"The steps of a good man are ordered by the Lord" (Ps. 37:23). This is a remarkable statement, for the word "ordered" is the same Hebrew term translated "ordained" in Psalm 8:3. The same wisdom and power which have ordained that the stars shall move in the paths chosen for them by God is also at the disposal of the believer, to guide him in the pathway planned for him by infinite love.

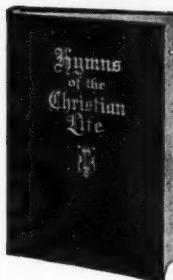


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Let Young People Study The Bible for Themselves

[Continued from page 718]

Judea, and in Samaria, and unto the uttermost part of the earth."

Acts 1-7 sets forth the witness of the early believers mainly in Jerusalem; Acts 8-12 sets forth the witness of the early believers in the larger area around Jerusalem—Judea and Samaria; and Acts 13-28 records the witness of the first-century believers as far as Rome in the process of getting the gospel to "the uttermost part of the earth."

If the young people desire to use another basic outline of the book, let them feel free to do so. The suggestion of such an outline to them is merely for guidance. Now let them break down or outline each of these three sections into the larger divisions or subjects.

Another book which is not too difficult to outline is the Epistle of Paul to the Galatians. As a key to the book, Dr. H. C. Thiessen's suggestion is good: chapters 1 and 2 present Paul's *personal vindication*; chapters 3 and 4, *doctrinal justification*, and chapters 5 and 6, *practical application*. Let them outline the book for themselves. A little bit hard? Yes, but they will like it.

Another form of Bible study that young people can do themselves is the chapter summary method. It is not a favorite of mine, but it is one method that all can follow. Assign five chapters or ten chapters in some book like the Gospel of John,

and let the young people seek to discover in each chapter the principal subject, the principal persons mentioned, a best verse, and the leading lesson. Let the young people state in one sentence a good lesson from each chapter. The lesson may arise out of the leading doctrine referred to in the chapter, or it may be a practical or personal lesson.

How utilize the material the young people have worked on in their homes? When the time comes for the usual program in the young people's meeting, let the leader guide a discussion of the work done. Let the young people have their notebooks, and let them tell how they outlined the passages, how they worked on the problem of finding the principal subject in a chapter (and sometimes this is a real problem), or let them list their leading lessons from the chapter. Frequently there are interesting character studies involved in the list of principal persons mentioned in the chapter.

Other methods of Bible study that lend themselves to this group form of study—in which the young people mine the gold of the Word for themselves—are biographical or character studies, geographical studies, and topical studies. In the topical studies, after the young people have made their own analysis of such a book as the Epistle to the Galatians, let them go through the book again and find the different references to such great themes as the law, grace, Jesus Christ, and faith.

This is work that young people can do. They do the same sort of work in their

own studies in high school, and they will relish learning how to study the greatest of all books, the Bible, for themselves.



For the Confirmation Of the Faith

[Continued from page 719]

will be in homes of His own construction, and they will be homes of infinite beauty because of that. We will be in the Holy City, where no evil will ever penetrate. The light there will be so glorious that even the sunshine will not be necessary.

We are told that "the entrance of thy words giveth light." The truth is that nothing else can ever throw light upon the mystery of the beginning of this world, and upon that which follows our life here on earth. Mr. Ingersoll confesses that with all of his moral ideals—and let us be grateful for the moral ideals, and even recognize and admit that he lived up to these ideals, and that no one accuses Mr. Ingersoll of being an immoral, wicked, or vicious man—mere human striving for moral excellence cannot dissipate the darkness that surrounds men.

I remember reading in some scientific work a few years ago, the exact title of which has now escaped me, but I think a work by the distinguished British biologist Sir Arthur Thompson, that the more modern man knows, the greater is the area of the surrounding darkness. For instance, candlelight only radiates a small distance, and the sphere of the radiation is very meager compared with the radius of the radiation say of a 500-watt incandescent lamp. Now, the more light we have, the greater becomes the circumference of the circle made by this light, and thus the greater the area of darkness that surrounds that circle. The more we come to know, the greater becomes the area of our ignorance.

Is it not to something like this, to just such a state as this, a soul in darkness, that the apostle Paul refers when he says that we are delivered from the power of darkness (Col. 1:13), and thus we no longer are of the night nor of darkness, but we walk as children of the light (I Thess. 5:4, 5).



Much is written about delinquent youth; more might be said about delinquent parents. Children take advantage of public opinion in order to get their own way. Noisy opinions bluff parents from holding to the standards which they know to be right and from requiring of their children the carefulness which they themselves practice.

Who has not heard the whine of parents over their wayward children and at the same time seen them oppose, criticize, and fight any reformers or revivalists that dared correct their offspring? It is usually the delinquent parents that blame and condemn the neighbors, the schools, the churches, or the government for the downfall of the family.—*Immanuel Herald*.

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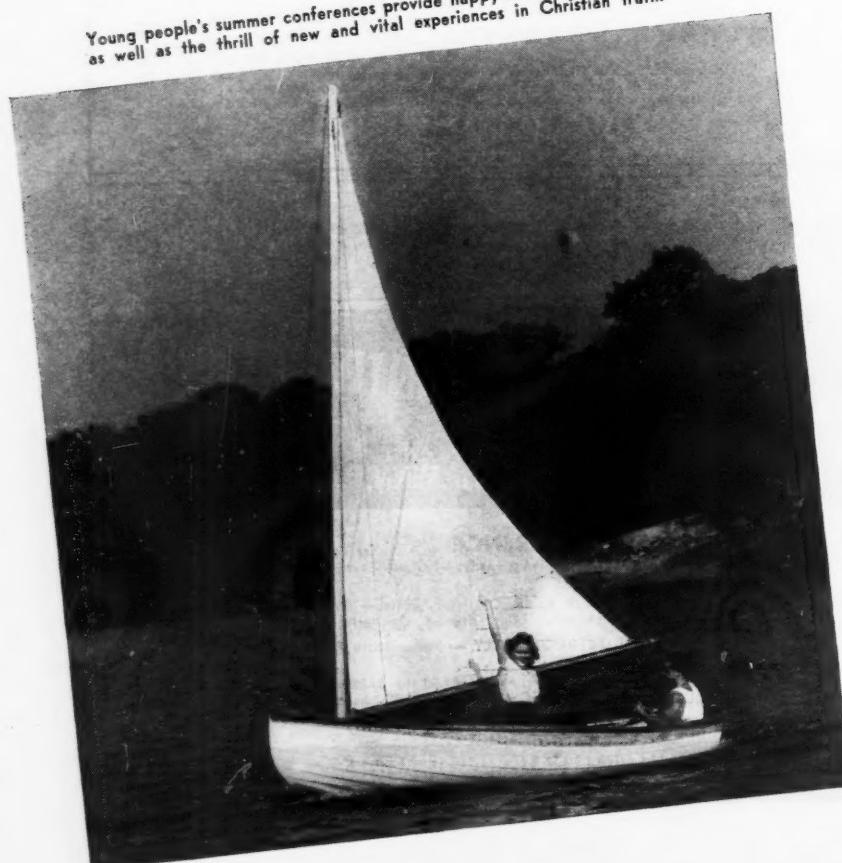
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Members are not obliged to purchase the book selected by the Board in any one month, nor are you obliged to purchase any book every month. Members may do one of three things: either purchase the book listed as the main selection, or purchase one of the alternate books listed (or any book selling for \$1.00 or more in the stocks of the Pinebrook Book Club), or instruct the Club that you do not wish to purchase any book at all in that particular month.

One of the great advantages of belonging to the Club is in receiving monthly book reviews. Each month the Board publishes a magazine, "BOOKCAST," which describes the main selection of the Pinebrook Book Club as well as those of the Pinebrook Clergy Book Club and the Pinebrook Junior Book Club; also gives careful reviews of the alternates. This keeps the members well informed as to the latest in fundamentally sound Christian literature.

After reading "BOOKCAST," if you decide that you would like to have the main selection as listed, you do absolutely nothing! The book will be sent on the regular shipping date of each month. If you would rather have

one of the alternate books, you send in a Substitution Blank (which is mailed with "BOOKCAST") specifying the name of the book which you want. If, however, you do not find any books that interest you listed in "BOOKCAST," and you do not wish to purchase other books from our stocks, you merely instruct the Club on the Substitution Blank not to send any book in that month. Simple, isn't it?

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